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HISTORY

OF THE

SOCIETY OF JESUS,

FROM

Its Foundation to the Present Time.

TRANSLATED FROM THE FRENCH OF J. M. S. DAURIGNAC,

By JAMES CLEMENTS,

AUTHOR OF "THE LIFE OF SIR ROBERT PEEL."

COLL. CHRISTI REGE'S SJ

BIB. MAJOR

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# HISTORY OF THE SOCIETY OF JESUS.

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Generalship of Father Goswin Nickel,

TENTH GENERAL.

1652—1661.

## I.

THE conferences, relative to the five propositions condemned by the Sorbonne and the clergy of France, had been in session for eleven months, when Father Nickel was called to govern the Society of Jesus. The deputies of the Jansenists, true to the instructions they had received, endeavored to prolong the discussions by frequent digressions, and by attributing to the Jesuits every conceivable heresy and every possible crime. They were aware that the propositions would be condemned, because the theologians of the University of Paris, the French Episcopacy, and the Society of Jesus declared them heretical, and they wished to injure the Jesuits by calumny, feeling that they could not prevent their triumph in the controversy.

Pope Innocent X personally examined into the propositions submitted to the theologians who composed the conferences, and, after having heard the results of their labors, and maturely considered the different opinions, declared, by a Bull, dated May 31, 1653, that the five propositions were, in fact, contained in the *Augustinus*, and

that the Holy See regarded them as heretical, and, hence, condemned them.

The Jansenist deputies, irritated by this foreseen result, redoubled their efforts to ruin the Jesuits in the estimation of the members of the Sacred College and that of the Pope. It appeared to them that, if they could succeed in accomplishing this, the effect of the Bull would be materially lessened.

The *Solitaires* of Port Royal had declared that they would submit to the decision of the Holy See. They had proclaimed their entire obedience to the Vicar of Jesus Christ, but, the Pontifical decision not being in accordance with their wishes, they, in their wounded pride, thought but of propagating and upholding the doctrines which the Apostolical Bull condemned. To this end, they joined the *Fronde*, and became enthusiasts in favor of Cardinal de Retz, to whom they ascribed every virtue of which, unhappily, they knew him to be devoid. With him, they had the majority of the parishes of Paris; for, the Archbishop being dead, the Cardinal had succeeded him. Backed by this support, the Jansenists declared that they, in conjunction with the Church, condemned the five propositions; but that these propositions, not being contained in the *Augustinus*, could not be attributed to the doctrine of Jansenius, and that the Jesuits alone had maintained their having been found therein. They added that it was only the influence of the Jesuits that had brought about the condemnations pronounced, in France and at Rome, against the book of the learned Bishop of Ypres, and with the purpose of arousing a feeling of prejudice against Port Royal. By thus setting themselves forth as the victims of the Jesuits, the disciples of Jansenius hoped to rise in public favor, and augment the number of their partisans.

In the mean time, the Archbishop of Sens, yielding to



their solicitations, had recourse to the most extreme measures. Several admonitions, addressed to the Fathers of the college, not having had the effect he had anticipated, he administered a last blow by excommunicating them, on the 26th of January, 1653.

The rector of the college, in giving an account of this affair to the Father-General, asked him to urge the Pope to adopt measures for bringing back the prelate to a course more becoming the dignity of his high position, and less detrimental to religion. The General preferred leaving the Sovereign Pontiff to act according to his own uninfluenced judgment, and he ordered his religious to submit to the interdict. The King and the Pope knew that the Archbishop only acted thus at the instigation of the *Solitaires* of Port Royal. It was, then, more prudent to avoid every thing which might provoke ill feeling and increase the difficulties of the position. Matters went so far, that the whole of France was divided into two factions, and it became necessary for every one to be prepared to declare himself on the one side or the other—to be Jansenist or Molinist. Neutrality was not recognized in good society. The reader must not be astonished to hear that it was the fashion to argue at random on questions which belonged strictly to theologians to treat understandingly, and which every body affected to discuss, whether at court or in the city. In the most insignificant parties, at the ball or at the theatre, one might listen to the most lively conversations on such subjects as Divine Grace, free-will, predestination, and all this, with as much confidence as if the question to be decided was a ribbon or a song. The *Fronde* declared itself for the Jansenists, and the Mazarin party for the Jesuits, and each caused sufficient commotion to produce an effect. The magistrates themselves seemed only to be preoccupied with the *Solitaires* or the Jesuits. The middle classes soon began, in like manner, to entertain their Jansenist or

Molinist opinions, and, finally, in all ranks of society, men had no other topic of conversation than La Fronde or Mazarin, the Jesuits and Port Royal.

The Fathers did not cease to labor in the work of God with a zeal as indefatigable as it was enlightened. Father Bagot collected a number of young men, who, without having a religious vocation, felt themselves called to the apostleship of distant missions, and formed them for that life of hardship and continuous peril. Father de Rhodes reached Paris, which city he visited for the purpose of soliciting young priests for the East. He saw the disciples of Father Bagot, and twelve of them accompanied him on his return. This was the origin of the Society of Foreign Missions. It was the disciples of Father Bagot, a Jesuit, who founded it under his inspiration, and with his counsels and experience.

Father de Rhodes established the young missionaries in the colonies which he had himself formed, and then, with the sanction of the Father-General, set out for Persia, where he founded a new mission, and where he died, in 1660, at the age of sixty-nine.

Father Robert Nobili, nephew of Bellarmine, lost his sight during his mission to Madura; but yet he did not abandon his dear Indians. Having, in the first place, retired to the College of Jafnapatam, and then to that of San-Thome, he had continued his labors in the different languages of those countries, so as to facilitate their study for his successors, and he died, during that arduous occupation, on the 16th of January, 1656, in the eightieth year of his age. His tomb, erected a short distance from Madura, is still held in high veneration by the Indians.

In North America, the Iroquois continued to send martyrs to heaven. In 1652, Father James Buteux fell dead, pierced by the bullets of that tribe of savages, and Father Poncet had his fingers cut off, a few months after. At the

same time, he heard from a Christian woman that the council of the tribe were deliberating on the means of escaping the French, fearing that the latter would call them to account for the many murders that had been perpetrated. The Jesuit, forgetting his own painful wounds, hastened to the council, proposed to them terms of peace, and promised them, in the name of France, that the past should be forgotten. The chiefs of the tribe, elated and charmed with the goodness of the missionary, bore him in triumph to the Governor. Peace was signed with the five tribes, and the Gospel could now be propagated with less peril.

In Mexico, Brazil, Peru, and Paraguay, the missionaries extended their conquests daily, and founded new Reductions. Civilization made as rapid a progress as Christianity, and the Spanish and Portuguese adventurers, who composed the European colonies, could not find sufficient maledictions to heap upon those Jesuits who thus deprived them of the traffic with the natives. John IV of Braganza had accorded to the missionaries the same privileges as the King of Spain, that of freeing, in his name, every native who should become a child of God and of the Church, by baptism and by the practice of the duties of Christianity. The colonists, rendered furious by this fresh favor granted to the Christians, through the intervention of the Jesuits, declared that they were ruined, and that they were justified in using any means to rid themselves of the Fathers of the society. Father Antonio Vieira landed at the very moment of this outburst of European avarice, and the colonists sought to put him to death, in order to make him pay the penalty of his Christian charity. But Almighty God preserved the apostle for other encounters, and for new and wonderful labors.

In Sweden, Fathers de Macedo, Casati, and Molinio successfully continued their labors with the Queen. On the 24th of June, 1654, Her Majesty solemnly abdicated, in spite

of the heart-felt regrets of her subjects. Her abjuration took place at Innspruck, November 5, 1655. She proceeded at once on a pilgrimage to Our Lady of Loretto, and laid her sceptre and her crown at the feet of the Most Blessed Virgin, and then set out for Rome, there to receive the blessing of the Sovereign Pontiff.

It was no longer Innocent X who filled the chair of St. Peter, His Holiness having died on the 5th of January. On the 7th of April, Cardinal Chigi succeeded him, under the name of Alexander VII.

## II.

DON JUAN DE PALAFOX had been translated from the See of Angelopolis, or Los Angelos, to that of Osma, a small city of Old Castile, in Spain. Ever restless and unsettled, in spite of his admitted learning and eminent virtues, he sowed discord in his diocese, and, having no further power to annoy the Jesuits, he visited his ill-humor on the officers of the government, and was not long before he made himself enemies, and alienated every one. King Philip IV felt it necessary to put a stop to his turbulent spirit by threatening him with his displeasure.\*

The Jesuits were more than justified by the excitement which Don Juan de Palafox had caused in Spain, and of which the King loudly complained; but the Jansenists would listen to nothing but the calumnious accusations made by the prelate against the Jesuits of Paraguay, and, consequently, against the entire society. These calumnies were weapons for them, and they never allowed an opportunity to pass without making use of them. They felt, however, that the halo of persecution was about to fail them, as the Jesuits allowed them to act and talk without appearing the least disconcerted. Singlin, Le Maitre,

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\* Archives of the Finances of Spain.

Nicole, Arnauld, Sacy, and other *Solitaires*, published theological pamphlets for circulation in the salons and boudoirs, but persecution came not. The Fathers appeared satisfied with the decision of the Holy See. This did not content the ardor of the *Solitaires* of Port Royal. The celebrated Arnauld then issued another pamphlet, which had the so much desired effect. The Society of the Sorbonne pronounced it "impious, scandalous, and heretical."

This declaration bore date January 29, 1656. There was no means whereby to accuse the Jesuits of having been the cause of the decision. The University was too pointedly opposed to them. The power of truth alone had brought it about. Arnauld attempted to defend himself in a publication which his friends considered too feeble to be put forth. Among those who heard it read, was Blaise Pascal. Arnauld, noticing his disparaging looks, said to his friend :

"You do not approve of my work, and I admit that it is worthless; but you, who are younger, ought to produce something good." And Blaise Pascal wrote his first *Lettre Provinciale*, a libel as ingenious as it was false. Its success was immense, for it was brilliant with wit, and he who amuses, even at the sacrifice of truth and charity, will ever be applauded, though few should really approve him. Voltaire himself, in the time of Louis XIV, says, in speaking of the *Provinciales*: "They essayed, in those letters, to prove that they, the Jesuits, had an express intention of corrupting the morals of men, a design which no sect or society ever had or could have. But it was not a question of consistency, but of the amusement of the public." And, in writing to Father de la Tour, he said: "Honestly speaking, are we to judge of the morals of the Jesuits by the satire of the *Lettres Provinciales*?"

These letters were successively issued, without the Jesuits taking the least pains to refute them. It was they

who were attacked; it was their morality which was charged with being culpably loose; it was a falsification of their books, which they gave as food to active minds; it was a tissue of calumnies with which they charged them, written in an amusing and ironical style. They had the humility to treat it with silent contempt—to let their enemies write, and speak, and laugh—were they right?

The bishops were concerned at this overflow of iniquity, which weighed upon the holy Society of Jesus, amidst shouts of derision from the thoughtless. They denounced the *Provinciales*, and the Parliament of Aix condemned the work, and ordered that it should be publicly burned. The Pope, in like manner, condemned it on the 14th of March, 1658; and the King's Council issued a decree, under which it was burned, in the Place de Grève, on the 14th of October, 1660. The General Assembly of the clergy of France adopted a formula, arranged by Peter de Marca, which was destined to be submitted to all the Jansenists for signature. This was entitled *Formulaire*. Henry Arnauld, Bishop of Angers; Pavillon, Bishop of Aleth; Buzenval, Bishop of Beauvais; Caulet, Bishop of Pamiers, joined the recusants, and refused to subscribe to the *Formulaire*. The King established a Court of Conscience, which was charged to examine subjects brought forward for the bishoprics and grand benefices. It was composed of Peter de Marca, Archbishop of Toulouse; Hardouen de Péréfixe, Bishop of Rodez, and Father Annat, the King's Confessor, and one of the most renowned members of the Society of Jesus. The monarch wished, as a guarantee for the future, to exclude the Jansenists from all ecclesiastical dignities. He, at the same time, commanded that the schools of Port Royal should be closed.

The Superintendent, Fouquet, kept up a correspondence with the chief of the sect, Arnauld d'Andilly; but, in



order to escape the King's displeasure, he carried on this correspondence in secret, and, for this purpose, made use of Simon de Pompone, son of d'Andilly. Louis XIV having been informed of this secret correspondence, Fouquet was arrested at Nantes, by order of the King, on the 5th of September, 1661. Arnauld d'Andilly had also endeavored to entangle Marshal Fabert; but the brave officer, who was, at first, tempted by the seductive representations of the leader of the Jansenists, soon saw through the snare which was laid to entrap him, and took the most certain means of avoiding it. He was Governor of Sedan, a city in which Protestantism was in the ascendant. He saw that Father John Adam, a Jesuit, had earned for himself the high esteem of the people, even of the heretics, a great veneration for his virtues, and a kind appreciation of his toleration. He addressed him, conjuring him to return, assuring him that he could there labor most beneficially for the glory of God.

Shortly after this, the Marshal entreated Father Adam to obtain from the King, for the inhabitants of Sedan, that religious liberty which they had not the courage to ask for themselves. The Jesuit lost no time in laying the petition before the King, by whom it was favorably received. The Calvinists manifested the most lively gratitude for the service thus rendered. On the 18th of July, Marshal Fabert thus writes:

"The Jesuits always avenge themselves by doing good to those who wish them most evil. Under any other circumstances, they might not, perhaps, have rendered such a service to the Calvinists. But for those of Sedan, the gentle toleration of the holy missionary might prepare the way for him, the more surely to draw them to the true faith; and such was the result."

In the mean time, the Jesuits had returned to Venice, from which city they had been expelled, in 1606, for the

alleged crime of submission to the Holy See. Pope Alexander VII had called upon the republic to reinstate them. The Senate, who deplored the error of the preceding generation, lost no time in acceding to this desire. The Sovereign Pontiff expressed his satisfaction to the republic by a brief, dated the 27th of January, 1657; and the Father-General, announcing this event to all the Provincials of the society, said: "This restoration is accorded us without any vexatious conditions, with the restitution of all the possessions which we formerly held."

The Jansenists were well aware of the conditions on which the Jesuits returned to the Venetian States. This did not prevent Antoine Arnauld writing, in his *Memoires*, that the Jesuits had "profited, by the pressing necessities of the republic, to secure their reinstatement in Venice, upon condition of being paid a considerable sum of money." Arnauld, no doubt, imagined that posterity would look upon the republic as caring but little for its own safety, when it secured the return, by means of money, of a religious body which was so formidable and so dangerous. Thus it is that party spirit is so lavish of the truth, and trifles with the credulity of posterity.

In the same year, the Cossacks surprised a holy Polish Jesuit, in the town of Pinsk, and conferred on him the palm of martyrdom, on the 16th of May, 1657. Father Andrew Bobola, whose untiring zeal had rendered him obnoxious to the schismatics, had just offered up the holy sacrifice, when a horde of Cossacks attacked the town. On beholding the barbarians, Father Bobola fell upon his knees, raised his eyes and his hands toward heaven, and, having a presentiment that his hour had arrived, exclaimed, "Lord, thy will be done!" At that moment, the Cossacks rushed upon him, stripped him of his holy habit, tied him to a tree, placed a crown upon his head, as did the Jews upon the head of our adorable Saviour,

after which they scourged him, tore out one of his eyes, burned his body with torches, and one of the ruffians traced, with his poignard, the form of a tonsure on the head of the venerable Father, and on his back the figure of a chasuble! To do this, the executioner had to strip off the skin of the holy martyr! But this was not yet all. The fingers of the apostle had received the priestly unction. The executioner tore from them the skin, and forced needles under his nails! And during this indescribable torture, the hero prayed for his tormentors; he preached, both by word and example, until the schismatics tore out his tongue and crushed his head! Father Andrew Bobola, whom the Church declared Blessed, the 30th of October, 1853, was sixty-five years of age.

### III.

AT the close of the year 1655, a Jesuit arrived at Rome. A few days after, he prostrated himself at the feet of Alexander VII, who treated him with the most fatherly affection, and received from him a sort of veil, or long scarf, of yellow silk, trimmed with gold fringe, inscribed with Chinese characters, and bearing the imperial colors of the sovereigns of the Celestial Empire. This was the letter which the Empress Helen had addressed to the Sovereign Pontiff, and the Jesuit who presented it was no other than Father Boym, who, as already related, had been selected by Helen for that important mission, with the sanction of the Emperor Jun-Lié. A similar letter, addressed to the General of the Society of Jesus, is conserved among the archives in the parent house at Rome.

Scarcely had Father Boym quitted China, than the Emperor Jun-Lié was attacked by the Tartar Chun-Tchi, his rival, and Emperor of the North. Jun-Lié was defeated and killed, as was also his son. Helen was made prisoner and taken to Peking.

Almighty God granted her the consolation of finding, in her captivity, all that spiritual consolation of which she stood so much in need. Father Adam Schall was there, loved, esteemed, and followed by the reigning family, and equally devoted to the salvation of the victors as to that of the vanquished.

As soon as Chun-Tehi found himself sole ruler of the empire, he commanded all his generals, who were dispersed throughout the provinces, to respect the Doctors of the Divine Law, who had come from the great West. He forced upon Father Schall the dignity of Mandarin. He appointed him President of the Mathematicians of the empire, and gave him the official title of *Mafa*, which signifies Father. He had, at all times, free access to the palace, and the Emperor frequently went to the dwelling of the holy missionary, passing several hours at a time with him, a thing till then unheard of in the Celestial Empire, where the sovereign was inaccessible, and, so to speak, invisible to his subjects. But, notwithstanding the zeal and pressing solicitations of the Jesuit, the Emperor could never be induced to sacrifice those passions which were the obstacles to his conversion, and he died in his infidelity, in 1661, leaving the crown to a child eight years old.

America presented a vast field for the zeal of the Society of Jesus. There were still new peoples to discover, fresh dangers to brave, new difficulties to surmount, and frequently martyrdom to be gained, as the recompense of so many hardships and such unexampled charity. But we know that martyrdom was the reward to which the valiant soldiers of the Society of Jesus chiefly aspired, the end most ardently desired by those noble and self-sacrificing heroes.

In 1656, there were in Paraguay more than twenty towns wholly civilized, each of which contained from ten to

twelve hundred families, each family comprising at least from five to six persons, which gave to each town, or Reduction, a population of from five to six thousand souls. Other Reductions were partially civilized, and others, again, were so firmly established that the Jesuits, being insufficient to meet the wants of the people, confided them to priests whom they selected for that duty, in order that they might go in search of those who were still encamped in the forests, or on the banks of the rivers.

Thus, up to that period, 1656, they had converted and civilized more than one hundred and fifty thousand savages; they had transformed them into settled and industrious peoples, who lived together in brotherly union, and in all the simplicity and purity of primitive Christianity. They had effected this wonderful change by the gentleness of their teachings, their unwearied devotion, their incomparable self-sacrifice, a zeal as tireless as their charity, and by the exercise of those administrative powers which they have always possessed in such an eminent degree. We may also here remark, that so many virtues calling down blessings from on high, Divine Grace worked upon the hearts of those peoples, and enforced the teachings of the missionaries.

About this time, Father Vieira entered upon the most gigantic undertaking. He sought to convert and civilize all the tribes that inhabited the borders and islands of the river Amazon, which, according to Malte-Brun, is more than six hundred leagues long and, in the narrowest part, over a league wide, gradually increasing until it exceeds sixty-five leagues from bank to bank.

Father Vieira divided the mission into four residences, which were situated on the banks of the river. Six Jesuits stationed themselves, as best they could, at each one of these posts, and thence proceeded to preach the Gospel to the Indians, who were the terror of the surrounding

countries. The Europeans had never been able to approach them. Never had the Portuguese arms been able to subdue a single one of those tribes whose poisoned arrows carried death into the ranks of their enemy. Several of them, called Nheengaibas, were more open to negotiation with the Dutch, whom they did not regard as wishing to subjugate them. But from the Portuguese they dreaded slavery, and hence declared against them eternal war. The Governor of the province, Don Pedro de Melho, fearing that a treaty would be entered into between these tribes and the Dutch, determined to oppose them with such an amount of artillery as should subdue them; for war had raged incessantly for twenty years, and the commissioners who had been sent to propose conditions of peace, had been put to death.

Father Vieira was aware of this; but he requested to be permitted to go in person, in the name of the sovereign, to proclaim peace and freedom to all those of the Nheengaibas who would listen to the word of God and submit to His law.

The missionary gave the Indians to understand that he desired to visit them, and endeavor to procure for them peace, while securing to them their liberty. The Nheengaibas knew the good Father by reputation. They were aware that the Jesuits were the only really true friends of the Indians, and that they had ever been faithful to their promises. Seven of the savages hastened to the college of the Jesuits, to serve as hostages during the visit of Father Vieira, while others went to meet the missionary; and on the 15th of August, 1658, they embarked together on the great river, escorted by many boats filled with the natives of the neighboring tribes, who had been summoned to take part in their rejoicings.

On reaching his destination, the good Father was received with enthusiastic joy by the Indians, who awaited him on



the river bank. These were the chiefs of the tribe of Nheengaibas, and those of several other peoples, who had come to welcome the missionary of peace. The Father was conducted in triumph to a church, which the savages had privately erected for the worship of that God in whose name their freedom had been promised. This was intended as a surprise for the good Father; nor was it the only one. On leaving the church, there was a house assigned as his residence, erected for that especial purpose, and which, as well as the sacred edifice, was declared his property; for henceforth the apostle was their great Father.

Father Vieira won the affection of his entertainers, and induced them to accept peace on the conditions he proposed. He then consecrated the recollection of this treaty by a solemn mass of thanksgiving, at which he invited the Europeans and Indians to assist. After mass, the Jesuit, from the altar-steps, reminded the parties concerned of their mutual engagements in this great reconciliation, and, at the conclusion of his discourse, the royal officers successively swore to him fidelity to their promises. The chiefs of each tribe then presented themselves, cast at the feet of the Father their poisoned arrows, took his hands, and holding them up toward heaven, pronounced this formal oath:

"I, chief of my nation, in my own name, and in the name of all my subjects and descendants, promise to Almighty God, and to the King of Portugal, that I will embrace the faith of Jesus Christ, our Lord, to be, as I am from this day, the subject of His Majesty; to live in perpetual peace with the Portuguese, being the friend of their friends, and the enemy of their enemies."

Upward of a hundred thousand Indians had just subscribed, through their chiefs, to the treaty prepared and negotiated by Father Vieira. All gladly accepted the

Jesuits for missionaries; all submissively acknowledged the dominion of the King of Portugal. Here was a population of more than a hundred thousand souls, which a single Jesuit had given to the Church and to Portugal.

The Portuguese merchants avenged themselves of what they were pleased to call their ruin. Being unable to carry off the Indians who had submitted, they sought their annoyance and final destruction by incendiarism, and by such means, to reduce them again to slavery; but the catechumens remained faithful to their oath. Father Vieira complained to the King, who issued a stringent edict; but, instead of allaying, he only aggravated the evil. The exasperated Portuguese seized all the Jesuits who were distributed among the allied tribes, and, in May, 1661, put them on board vessels bound for Lisbon. By this means they hoped to rid themselves forever of the censors of their culpable avarice. Such was the worldly reward accorded to Father Vieira and his companions! They scrupled not publicly to accuse the Jesuits of seeking sovereign power over the people whom their gentle teachings had subdued, whom their zeal had Christianized, and whom their sincere and inexhaustible charity had civilized. The calumniators ought to have borne in mind a recent circumstance which proved a flat contradiction to this.

A few months before, the Spaniards of Assumption were surprised by the revolted Indians whom they held in slavery. The vengeance of these unfortunate natives was carried to the most savage excess. They murdered the principal inhabitants of the city, and compelled the Governor, Don Alonzo Sarmiento, to flee to the country. The Jesuits, having heard of this outbreak, ordered the neophytes of their Reductions to arm themselves, conducted them to the assistance of the Spanish, and recaptured the city, reëstablishing order wherever it had been interrupted.

The neophytes marched to the assistance of the Spanish, the enemies to their freedom, because the Jesuits had taught them their duty to the King of Spain, as their sovereign, and to the Spanish, as subjects of the same prince. But passion is not guided by reflection; it prefers calumny.

The General of the Society of Jesus was aged and feeble. He became alarmed at the responsibility of a charge, the duties of which he no longer possessed the necessary strength to discharge, and he implored his brethren to grant him a Vicar-General, with the right of succession. The professed members applied to the Sovereign Pontiff for the power to accede to the desire of their Superior. Pope Alexander VII having, by a brief, accorded it, the Congregation elected Father John Paul Oliva perpetual Vicar-General, with future succession and power to govern. He belonged to one of the ducal families of Genoa, the grandson and nephew of the last Doges. This election took place on the 7th of June, 1661.

From this time the General resigned into his hands the reins of government. It was on that day, therefore, that really commenced the Generalship of Father Oliva, who was as distinguished for his virtues as for his talents. Father Nickel survived this election but three years.

## Generalship of Father Paul Oliva,

## ELEVENTH GENERAL.

1661-1681.

## I.

JANSENISM secretly spread itself throughout Europe. Like Protestantism, it had its end to attain. The power of the Pope was an obstacle to it. It was, therefore, necessary to imbue the Catholic mind with ideas of independence. It was necessary to lead them to the discussion of the subject of the Pope's authority, thus, subsequently, to induce them to cede to him only a conditional and limited submission, of which each one should be free to define the extent, according to his own convenience or particular views. Paris continued the head-quarters of this new sect.

Cardinal de Retz had been, by his own fault, deprived of his See, and was still in exile. Hardouin de Péréfixe was his successor, and desired to restore peace and union in that diocese which had for so many years been disturbed. To this end, it was necessary to lead back to submission the nuns of Port Royal, whose spirit of proselytism was a bar to any conciliatory measures. The Archbishop requested Bossuet to assume the duty of enlightening and convincing them. But this was not so easily accomplished. The nuns were wanting in one virtue—the very one which, always necessary, was absolutely indispensable in the present case: humility was unknown

at Port Royal. Jansenism abhors that virtue, which it regards as weak-mindedness, and which it disdainfully ridicules, as if the Gospel did not teach it, or as though the Sacred Scripture were only the word of man. Bossuet failed in his undertaking. The nuns argued from their *Augustinus* like so many divines, giving very convincing proofs of the high opinion they entertained of their own knowledge—so much so, indeed, that the eminent theologian, perceiving that they considered themselves more learned than himself, was compelled to relinquish all hopes of overcoming their pride. The Archbishop of Paris was not more successful. On leaving them, after a last conference, as fruitless as those that preceded it, he said to them: “You are as pure as angels, and as proud as demons.”

The conciliatory charity of Father Annat, the King's Confessor, sought an opportunity to put an end to the religious agitation which divided the public mind, and, at his request, the King, in the month of August, 1662, commanded Gilbert Choiseul, Bishop of Comminges, and a friend of the Jansenists, to coöperate with Fathers Annat and Ferrier for this purpose. Conferences were held, and the leaders of the Jansenist party accepted the conciliatory propositions of the Fathers. Doctor Arnauld alone refused to yield. “You will be condemned before God and man,” wrote Le Nain, “if you do not believe a prelate as enlightened, as virtuous, and as free from suspicion as M. de Comminges.” Arnauld was inexorable. His brothers united with his friends, but he was not to be moved, and sustained himself so well as to succeed in breaking off the negotiations. He would not accept the reconciliation proposed by the Jesuits. This was the only ground of his opposition. The result was, that on the 24th of August, 1664, his nieces, nuns of Port Royal, whom he had so incited to revolt, were borne away from

their convent by an armed force, and placed in the various convents in Paris.

Alexander VII, by a Bull of February 15, 1665, entirely approved this measure, which had become indispensably necessary.

While these events engaged public attention, the Jesuits, ever seeking the glory of God, and laboring to promote it with all the ardor of their zeal, reclaimed several families to the faith of the Catholic Church. The Countess of Sussex, her son, and his family renounced Anglicanism at the college of La Flèche. The Count de La Suze and the Marquis de Beauvais abjured Calvinism at the parent house in Paris; Louis de Croy at Usez; the Countess de Montpingon at Alençon; all the La Claye family at Meaux. At the same time, Count Dunois entered the novitiate of the Society of Jesus. In 1664, Father Vincent Huby founded, in Brittany, the first houses of retreat, of which the numbers so prodigiously increased, not only in France, but throughout Europe generally, and in South America.

In England, the Jesuits converted James, Duke of York, brother of Charles II; and, after a brief calm, during which they had done so much good, they found themselves again the victims of the hatred of heresy. In 1665, the city of London was desolated by the plague. The Jesuits were accused of poisoning the fountains. The Fathers had no other water to drink but that in general use. But calumny does not pique itself on consistency. Have we not seen the same absurdities introduced at Paris, in 1832? Who does not remember the credulity of the people on that point? The cholera was the work of the Jesuits; nothing was more certain. They had caused all the fountains and wells to be poisoned; aye, even the river Seine and the Ourcq Canal! Thus, an absurd calumny, invented by the Anglicans, in



1665, was reproduced amidst the most ingenious people in the world, and was received with the greatest credulity in this age of enlightenment and progress !

In 1665, a dreadful fire completely destroyed a great part of London. This, again, was the work of the Jesuits. The Anglicans, in all seriousness, affirmed it, adding that the Jesuits simply desired to burn all the heretics, in order to destroy Protestantism forever in England. The fable was not very ingenious, since the heretics were not all in London. They were numerous enough in the provinces to render so abominable a crime useless in this sense. It was an absurd story, like that of the preceding year, and, therefore, there were credulous minds who seized upon it. But, what appears still more incredible is, that the House of Commons ordered an investigation into the matter ! It was proved that not a single Jesuit had, in any way, any thing to do with the fire of London. But the Society of Jesus was no less the enemy of the Reformers, and that which it had not done on this occasion it might accomplish later ; hence, it was necessary again to banish the Jesuits, and expel them forever from the British states. The Anglicans had promised themselves the attainment of this much-desired end.

The Jesuits enjoyed tranquillity in Poland, where John Casimir still reigned ; in Germany, whose sovereign was their pupil and their friend ; in Italy, whose princes sought them, and augmented the number of their colleges and houses ; but in the foreign missions persecution was ever an attendant on success, and martyrdom on triumph.

The Emperor of China, prior to his death, gave orders that Father Adam Schall should take charge of the education of his son, and the Regents respected the order. Soon, the Bonzes, who had, for some time, been seeking an opportunity to declare war against Christianity, persuaded the principal ministers of the Regency that, if the Jesuit con-

tinued to educate the young Emperor, they would enjoy still greater favor than under the Emperor Cham-Tehi, and that the European Bonzes would become all-powerful in the Celestial Empire, to the exclusion of all the Chinese nobles.

The Jesuits were numerous, at this time, in China, and possessed a hundred and fifty-one churches and thirty-eight residences. They had written one hundred and thirty books on religion, one hundred and three on mathematics, and a hundred and five on natural philosophy and morals, all in the Chinese language. The Dominicans had twenty-one churches and two houses; the Franciscans, three churches and one house.

The Pagans called the missionaries to Peking, and condemned them to perpetual imprisonment; but only twenty-three obeyed the summons—nineteen Jesuits, three Dominicans, and one Franciscan—all of whom they sent to the prisons of Canton. Father Schall, who was, at first, condemned to be cut to pieces, was set at liberty, at the solicitation of the people, who had ever been the recipients of his goodness. The venerable apostle did not long survive this favor, which was due to the gratitude of the people. He died on the 15th of August, 1666, aged seventy-nine years, forty-four of which he had spent in the Chinese mission. Fathers James Rho and Prosper Intorcetta gave him the last consolations, and received his last sigh.

The next year, Father Navarette, a Dominican, succeeded in making his escape from prison. Father Grimaldi, a Jesuit, who had not been imprisoned, heard of the escape, and, foreseeing its consequences, hesitated not to take the place of the fugitive, so that his flight should remain unknown.

In America, on the river Amazon, the Nheengaibas, deprived of their missionaries, again had recourse to their arrows against the Europeans, who were the first to break

the treaty; but, in 1664, Father Vieira and his brethren were restored to them by order of the King, and the good Indians welcomed him with tears of joy. The Jesuits were thus enabled to continue the work already commenced. The Fathers of the diocese of the Assumption now saw the termination of the persecution which their charity for the natives had occasioned. Philip IV had asked the Pope to transfer Don Bernardino de Cardenas to the See of Santa Cruz de la Sierra, and Alexander VII acceded to the request, and, on the 15th of December, 1666, he appointed Father Gabriel Guillestigny, a Franciscan, Bishop of Assumption.

The Sovereign Pontiff, shortly after, departed this life, and was succeeded by Cardinal Rospigliosi, under the name of Clement IX. A few months prior, on the 9th of January, 1667, the society lost Father Edmund de Joyeuse, at the College of Metz, of which he was one of the most distinguished professors, much loved and sought for on account of his rare qualities as a preacher. In the same year, the institute had likewise to mourn the loss of one of its most celebrated members, who had become one of its supports. Cardinal Sforza Pallavicini, whom the Sovereign Pontiff had forced to accept the Cardinal's hat, was one of the bright gems of the Order. He had distinguished himself by his philosophical researches, and by the production of a *History of the Council of Trent*, as, also, by his eminent virtues. He died, in the flower of life, on the 5th of June, 1667.

## II.

SCARCELY had Clement IX ascended the Pontifical throne when the Jansenists, in spite of the determined opposition of their leader, Antoine Arnauld, sought to treat with the Holy See. They felt the necessity of their being accepted, in order the more efficiently to labor in the work

of destruction upon which they had entered. The Pope confided this negotiation to the Nuncio Bargellini. No sooner had the latter arrived at Paris, than he was surrounded by the dissenters and their friends. At the head of these was the Princess de Conti and the Duchess de Longueville. Neither the one nor the other neglected any means by which they might win over the Roman prelate to their cause, which caused Fontaine, an ardent Jansenist, to say, in his *Memoirs*, that they "were the enlighteners of bishops, and led them, so to speak, by the hand." Fontaine must have smiled while writing those lines, which one would be tempted to take for an epigram, so much ridicule did they cast upon the actors.

After several conferences, held in presence of these ladies, Dr. Arnould consented to yield to the Pope's authority. He required, however, that the Jesuits, whom he had caused to be excluded from these negotiations, should remain ignorant of his submission, and this concession was partially granted. He had declined peace on the terms proposed by them, and now he accepted it on much less advantageous conditions; and his Jansenist pride revolted at the mere thought of such a triumph for his adversaries.

Antoine Arnould had yielded, but the Bishop of Aleth still remained deaf to all the entreaties of his Jansenist friends. The Archbishop of Sens, who had already established his position by excommunicating the Jesuits in his diocese, a few years before, at length found an irresistible argument. "What a triumph for the Jesuits," said he, writing to the Bishop, "to witness the failure of an undertaking of such importance—an affair we had wished to hide from them—and thus find themselves more elevated than ever by that which must inevitably have been their ruin."

The Bishop of Aleth, yielding to this sally, laid down his arms, and acknowledged the Pope's authority. Clem-

ent IX accepted the submission of the Jansenists, in the month of February, 1669.

Admitted to be orthodox, the enemies of the Society of Jesus had the field clear at last. They might now set to work, and labor, with much more chance of success, to overthrow and destroy the Order which had, for so long, constituted itself the bulwark of the Holy See. Later, they would give their attention to the destruction of the Papacy.

Father Bourdaloue, who was still young, was delivering his first course of sermons in Paris. Although but twenty-seven years of age, both the court and the people rushed to the churches where he was to preach. In vain did the Jansenists employ every means in their power to damage the Jesuit in public estimation, and to deprive him of the favor of the court. Good sense and good taste triumphed over party spirit. The illustrious Bourdaloue had not one hearer the less.

In the same year, the Cabal circulated a tissue of infamous libels, entitled *Morale Pratique des Jésuites*, a work to which Dr. Arnauld affixed his name, and which elicited general indignation. A decree of the Parliament condemned it to be publicly burned, which sentence was carried out on the 13th of September, 1669.

While the missionaries of China were incarcerated in the prisons of Canton, and others evading the vigilance of the Bonzes, secretly exercised their holy ministry, the native catechists, who had been formed by them for that mission, increased the number of the catechumens, baptized the children and the dying, kept alive the faith in souls, and prepared a rich harvest.

In 1668, Father Sarpeti, a Dominican, who had had time and means to study the real value of the national customs tolerated by the Jesuits, and who had been able to make himself acquainted with the immense good

effected by their apostleship, felt himself bound to give them the following testimonial:

“I certify, in the first place, that, in my opinion, that which the missionary Fathers of the Society of Jesus profess to practise, in allowing or tolerating certain ceremonies which the Chinese Christians employ, in honor of Confucius and their departed ancestors, is not only free from danger of sin, as this step has been approved by the Sacred Congregation of the General Inquisition, but that, taking into consideration the beliefs of the various sects in China, this opinion is much more probably true than its contrary, and is very useful, not to say necessary, in order to develop the truths of the Gospel to the Infidels.

“Secondly. I certify that the Jesuit Fathers have announced Jesus Christ, and Him crucified, in this Empire of China, not only by preaching, but also by means of the number of books which they have written; that they explain, with great care, to their neophytes the mysteries of the Passion, and that, in some of their houses, there are confraternities of the Passion of Our Lord.

“Thirdly. I certify, and, for as much as there is need, I declare, on oath, that it is neither at the prayer or persuasion of any person whatsoever, but solely through love of the truth, that I have been influenced to render the above testimony.”

This document was not without value, after the many discussions which this subject had called forth, and the various interpretations so often heretofore given, and still given to the present day, to this toleration of the first apostles of China.

In 1669, the young Emperor, Kang-Hi, attained his majority. The first act of his sovereign authority was the recalling of the Jesuits, the deliverance of the captive missionaries, and orders for public funeral honors to Father Adam Schall, at the expense of the state. A Mandarin represented the Emperor on the occasion of these obsequies. That which Kang-Hi most admired in the Jesuits was their learning. He accorded them the

privilege of propagating their religion, so as, by this means, to promote the teaching of the sciences; and he appointed Father Ferdinand Verbiest President of the Mathematical Tribunal. The patronage and support of the sovereign thus facilitating the apostleship of the missionaries, the number of Christians augmented by twenty thousand in the first year after their recall.

Clement IX died on the 9th of December, 1669, and Cardinal Altieri, who was elected on the 29th of April, 1670, succeeded His Holiness, under the name of Clement X, and appeared as favorably disposed toward the Jesuits as his predecessors. He even raised Father Nithard to the dignity of Cardinal, on the 22d of February, 1673.

On the surface, all appeared calm as regarded the Society of Jesus, when, in 1675, a Frenchman presented himself at the palace of Compton, Bishop of London, requesting an interview with His Lordship. Having been asked his name, he replied, "Hippolyte du Châtelet de Luzancy." The double participle produced the desired effect. The great nobleman was soon ushered into the presence of the Anglican Bishop, and the conversation commenced:

"I am a Jesuit," said the Frenchman, "but, impelled by my convictions, I desire to embrace Calvinism. All the crimes of which I have been witness or confidant, have sufficiently enlightened me. I do not hesitate to avow that the Reformed religion is the only one conformable to reason and to the necessities of our times. If you desire to receive my recantation, I am with you."

"Most willingly," replied the prelate, heartily embracing him. "And do you not fear that the Jesuits will seek you, and avenge themselves of your desertion?"

"I am sure of it; but, before all, I must obey the dictates of my conscience!"

The apostate uttered these last words in such a theat-



rical tone of voice, that Bishop Compton was affected. He lavished upon him words of encouragement, and triumphantly introduced him to the bitterest enemies of the Society of Jesus. He had him preach in the leading pulpits of London, and nothing was talked of but the converted Jesuit. But the triumph was not yet complete for the enemies of the Jesuits; they needed still more. Luzancy sought a member of Parliament, to whom he said :

“ I come to place myself under the protection of your Lordship, for Father St. Germain, Confessor of the Duchess of York, came unexpectedly upon me in my own house, placed his poinard to my breast, and threatened to pierce me to the heart if I did not sign the retraction which he placed before me. I was compelled to sign it to save my life. Such is what the Jesuits are capable of!”

The imposture was barefaced, but there were few who did not feel themselves compelled to feign belief. The King ordered the arrest of Father St. Germain, and the House of Commons demanded that all the Jesuits and Papists be confined for life in dungeons. Luzancy, when examined, maintained his accusation, and added :

“ The Jesuits have, with the assistance of the Catholics, organized a conspiracy, which is to be made known simultaneously in London and Paris. The object of this conspiracy is the massacre of the Reformers. The Duke of York and the King himself belong to it.”

Luzancy offered to produce witnesses, but these witnesses could only state what was dictated to them, as they knew nothing. The Parliament was not the less anxious to condemn Father St. Germain, and the rest of the Jesuits with him. Unhappily for the Anglicans, there was found, in France, a Protestant minister who could not find it in his conscience to permit the consum-



mation of such iniquity, and who made known to the English Parliament the real history of the personage whose conquest had caused so much commotion. This minister, whose name was Justel, had known Luzancy in France, and now publicly denounced him, and compelled him to acknowledge that he had no right to the position and name he had assumed.

This impostor was the son of the actress Beauchâteau. After having filled the office of second master in a college, he had served as a domestic, was accused of being concerned in a forgery, and had never had any connection with the Jesuits. The Parliament could not proceed further against the Fathers, and left them at liberty; but, at the same time, it did not conceive it to be their duty to attach any blame to the impostor, and the Bishop of London went so far as to recompense him for all the pains he had taken to destroy the Jesuits. He obtained his admittance to the University of Oxford, and appointed him Vicar, at Dover Court, in the county of Essex.

In the same year, 1675, the Jesuits again took possession of their houses in the diocese of Sens. The Archbishop of Gondrin was dead. Carbon de Montpezat succeeded him, and, as an act of reparation, had requested Father Chaurand to preach, during Advent and Lent, at the Cathedral.

Father Annat had requested permission to resign his position as Confessor to the King, and he retired in 1670, being succeeded by Father Ferrier, who died soon after, and who was replaced by Père Lachaise, in 1675. Like his predecessor, he had charge of ecclesiastical benefices, which tended to create enemies for the society; for the Fathers regarded merit, and not favor, in the selections they presented for the royal nomination.

## III.

ON the 13th of August, 1678, as Charles II, of England, was walking in Windsor Park, a man named Kirby came toward him to warn him that some assassins, who were concealed in the Park, and had been paid by the Jesuits, intended making an attempt on his life, unless he returned immediately to the castle. The King could not repress a smile of incredulity, and continued his walk, while questioning Kirby as to where he had obtained the information.

"I have it from Dr. Tongue," he gravely replied. "The Doctor is acquainted with the whole conspiracy, and it is enough to make one's hair stand on end with horror."

"It is well," continued the King; "the affair shall be investigated."

Charles remembered the Luzancy conspiracy, and had not much faith in the one which had just been denounced to him. However, Dr. Tongue was summoned to the court. He presented himself, accompanied by a personage who revealed the whole of the conspirators' plan. His name was Titus Oates.

"I am," said he, "the principal agent of the Jesuits. I know all; I have seen all. I feigned to abjure Calvinism and embrace Catholicity. I entered the Society of Jesus at the English college at Valladolid; thence I went to that of St. Omer. I know that, under the pretext of holding a congregation, in 1669, the Jesuits assembled at St. James' Palace, under the protection of His Grace the Duke of York, and that there they organized plans of conspiracy such as should strike terror into the hearts of all!"

Oates perceiving the King's incredulity, made use of the final argument, with which he had prepared himself. He continued, hastily:

"In testimony of the truth of what I have advanced, I conjure His Majesty to allow me to write a note to His

Grace the Lord Treasurer, to describe to him some letters addressed to Father Bedingfield, which it would be important to intercept, so as to discover the proofs of this diabolical plot."

The note was written and forwarded; but Providence intervened. The Lord Treasurer was absent, and Father Bedingfield, passing the post-office just as the mail arrived, went in and procured his letters, five in number. Not recognizing the handwriting, he opened them, and found that they bore the names of four Jesuits; but the handwriting was not theirs, and the contents fully convinced him that they were forgeries. He carried them at once to the Duke of York, whose confessor he was. Oates, finding that he was detected, but that he was, at the same time, sustained by some, still persisted in his accusations. The Duke of York had him summoned to the bar of the House of Lords, in the presence of the King. On being interrogated, he replied:

"I am sure of what I state. The Jesuits, urged by the Pope and by the King of France, desire the annihilation of Anglicanism, the assassination of the King, and also of the Duke of York, if he does not aid them in their designs. Père Lachaise has sent them considerable sums of money, which have been used by them to bribe the Scotch and Irish, in order to induce them to join the conspiracy. I have seen all, know all, and, at the peril of my life, have revealed all, through love for my country! Don Juan of Austria, whom I saw at Madrid, in order to communicate the plan to him, in like manner, immediately joined the conspirators. At Paris, I saw Père Lachaise, who received me with open arms, and counted me out ten thousand pounds sterling."

The King, interrupting the loquacious revealer, said:

"You say you have seen Don Juan of Austria? Describe his person."

“The Infante Don Juan of Austria is tall, thin, and dark.”

The King and the Duke of York glanced at each other, and smiled. The King resumed :

“Where did you see Père Lachaise count out the ten thousand pounds?”

“In the house of the Jesuits, close by the Louvre.”

“Strange!” exclaimed the King. “The Jesuits have no house within a mile of the Louvre; and Don Juan of Austria is short, and very fair!”

The King and his brother were equally indignant at this unparalleled audacity and imposture. The Parliament, on the contrary, saw prospects of success in the very absurdity of the calumny, and relying upon public simplicity, ordered the arrest of all the Jesuits accused, and the seizure of all their papers. Their most private correspondence did not betray the least indications of conspiracy; there was not even ground for suspicion. Coleman, Secretary to the Duchess of York, corresponded with Père Lachaise. They hoped to find among his papers means of compromising the Jesuits, and, in fact, they found a few words of hope for the progress of Catholicity in England. This was more than sufficient to give over to the fanatics that Jesuit blood for which they so ardently thirsted. Besides, Sir Edmund Godfrey, who had received Oates’ first depositions, had just died suddenly. Two surgeons declared that they found marks of violence on his body; hence the Jesuits had killed him. He was their friend and that of Coleman; still it was certain that they were the instigators of his assassination. As he was the victim of the Jesuits, so was he, therefore, a martyr, and as such his remains were exposed for public veneration. “Behold,” exclaimed they, “of what the Jesuits are capable! If they thus treat their friends, what will they not do to their enemies? Their plot is discovered. They desire to poison or massacre all Protestants to the last man!”

The Parliament feigned fear, and conjured the King to guard against the dagger or the poison of the Jesuits. Lord Shaftesbury offered five hundred pounds sterling to any one who should discover the murderers of Godfrey. A few days after, one Bedloe presented himself before the Parliament, to claim the reward promised for the revelation which he came to make.

“Lord Belasyse,” said he, “was the instigator of the crime, and it was I, aided by several Jesuits, who drew Sir Edmund Godfrey into the court-yard of Somerset House, the residence of the Queen. There he was assassinated by the Jesuits.”

Being questioned as to the time when the crime was committed, Bedloe named a precise hour. Now, at that very time, the King himself had been in Somerset House, with a sentinel at each entrance, and a guard in the court-yard, where the crime was pretended to have been committed.

To save appearances, it was necessary that the King should be persuaded of the constant plotting of the Jesuits, in order that Parliament might have the satisfaction of sending to the scaffold such of those apostles as should cause them any umbrage.

The fertile imagination of Titus Oates came to his assistance. Seconded by that of Lord Shaftesbury, it brought to light a most mysterious plan concocted by the Jesuits, and the court heard with alarm that the Pope had declared himself Sovereign of Great Britain, and assigned the government of it to Father Oliva, General of the Society of Jesus, who was to have the disposal of all the state offices. Already Lord Arundel is appointed Chancellor; the Earl of Powis, Treasurer; Lord Belasyse, Commander-in-chief; Lord Petre, Lieutenant-General; Lords Talbot, brothers, Commanding Officers in Ireland; Sir Godolphin, Keeper of the Privy Seal; Sir Coleman, Secretary of State;

to the Viscount Stafford was intrusted a mysterious charge, which it was impossible to make known without danger; and Father Whitbread, Provincial of England, was to be Archbishop of Canterbury.

On that very same day, the whole of the above-named personages were committed to the Tower of London.

"My Lord," said Dr. Burnet, to Shaftsebury, "do you not perceive that you can expect but cut-throats for witnesses?"

"And you, Doctor, do you not see," replied His Lordship, "that the more absurd our conspiracy is, the more will the people, thirsting for the marvellous, be credulous?"

If the Anglican doctor had not consigned this observation and this answer to writing, it would be almost impossible to believe it. Nevertheless, one is constrained to accept it as true; for it is a matter of history that this infernal machination, of which the ridiculous aspect and the monstrous absurdity escaped no one, caused six Jesuits to be put to death, and to perish, like criminals, by the hand of the executioner! They were the Fathers Whitbread, Ireland, Fenwick, Waring, Gavin, and Turner. Father Claude de la Colombière, Chaplain of the Duchess of York, was banished from the British territory; for he being a French subject, England feared the power of the great King. Fathers Harvey, Cotton, and Jennison died in prison.

The General of the Society of Jesus received this painful intelligence a short time prior to his death. But this fresh inscription in the martyrology of the Order carried with it a hope and a glory. Father Oliva bore with him other consolations. He had learned that the Jesuits in China enjoyed greater favor than ever, and that they took every advantage of it to propagate Christianity throughout the entire extent of the Celestial Empire.

In Madura, Father John de Britto, who, after the ex-

ample of Robert Nobili, had become a *Saniassi*, renewed all the wonders of the zeal and the charity of his predecessor. The number of Christian settlements increased rapidly through his ministry, and he projected fresh conquests in still more distant states, where no missionary had yet ventured.

Father Oliva died on the 26th of November, 1681, after having appointed Father Charles de Noyelle Vicar-General.

## Generalship of Father Charles de Noyelle,

## TWELFTH GENERAL,

1681—1687.

## I.

FATHER CHARLES DE NOYELLE was a Belgian, and was sixty-seven years of age. His rare prudence and conciliatory manners having secured the votes of all, he was unanimously elected on the 5th of July, 1682. One vote alone was wanting, and that was his own.

The Kings of France and Spain were, at that time, on very bad terms with each other, each claiming precedence in all the royal courts where their ambassadors came together. Both demanded that the General of the Society of Jesus should, on the day of his election, present himself to his ambassador, before paying his respects to that of his rival. It was a matter of difficulty to conciliate them on this point. Charles de Noyelle, after visiting the Pope, and receiving his benediction, went to the Duke d'Estrée, the French Ambassador, and thence proceeded to the Spanish Ambassador. The latter, having quickly communicated this important fact to his sovereign, the latter became excited to such a degree that it was with difficulty he could be appeased by his confessor, Thomas Carbonello, Bishop of Sigüenza, a Dominican.

Louis XIV, to whom the Holy See had granted the privilege of enjoying the revenues of some vacant Sees, had unjustly claimed those of all the vacant bishoprics



of France, without distinction. This was termed a regal right. Pope Innocent XI protested against the encroachments of the King on the property of the Church, but the King would not give way. The Parliament, who desired nothing better than to shake off the yoke of Rome, joined the bishops, and requested the King to order a general assembly of the clergy of France, so as to examine into the regal rights. On the 19th of March, 1682, the prelates who composed that synod approved the four articles declaring that the temporal power is independent of spiritual power; that a council was superior to the Pope; that the privileges of the Gallican Church were inviolable; that the decision of the Pope, even in matters of faith, was not infallible, if it had not the assent of the Church. On the 22d of March, the various bodies of teachers, and all religious institutions, were ordered to subscribe to these four articles, and to inculcate them. It was, at the same time, forbidden to teach the contrary propositions. Several doctors of the Society of the Sorbonne were banished for having refused to conform to an order which was against their conscience. The Jesuits alone were exempted by the King from this formality.

In the same year, 1682, Louis XIV founded a seminary and college in the city of Strasburg, which he had just won to France, and he confided the direction of these two houses to the Society of Jesus. The entire population was Protestant. The Fathers preached and instructed the public mind, and won the hearts and touched the souls of the people, bringing back a number of heretics to the true fold. Their two principal ministers, Pistorius and Stachs, assisted at the conferences of Father Dez, and renounced their errors in that edifice where they had taught them. Dr. Ulric Olbrecht, whom Bossuet had failed to convince, was overcome, and converted by the same Jesuit, and this conversion led to a great many

others. The Fathers preached in the rural districts, and led back crowds of simple souls who had but strayed away.

On the 22d of October, 1685, the Chancellor Letellier ratified that edict which revoked the celebrated Edict of Nantes, accorded by Henry IV in favor of the Calvinists. This revocation, which Père Lachaise had endeavored to combat, and which all the Jesuits who had been consulted had, in like manner, opposed, was attributed by the Protestants to the influence of the King's Confessor. And it was, in fact, to be expected. The Protestants had so violently and so cruelly persecuted the Jesuits, that they could not believe them to be strangers to a measure by which they would be avenged. Heresy sought the destruction of Catholicity by drowning it in the blood of the Jesuits; but it exacted for itself full liberty, and could not brook that any should complain of its extreme ferocity. The revocation of the Edict of Nantes exasperated them, and they had recourse to arms, and openly revolted.

The Jesuits, in like manner, had recourse to arms, but they were such as they were in the habit of wielding. They dispersed themselves through the provinces, preached in the towns and rural districts, and gave missions in all directions.

The Protestants had raised a cry of alarm, which was to be reëchoed by the heretics throughout Europe. The most vehement were those of Holland. They designated Louis XIV a *Jesuit*. This was the signal for the outbreak. The Society of Jesus had in Holland forty-five residences and sixty-four Fathers. Their churches were ransacked, several of the Fathers were cast into prison, insulted, menaced, and ill-treated. And all this to expiate an act willed by the King of France—an act for which

the Jesuits were not responsible, and which some of them had dared to oppose!

Innocent XI could not approve of the four articles adopted by the clergy of France in 1682. He testified his disapprobation by precluding from canonical institution all the bishops appointed by Louis XIV. Père Lachaise endeavored to pacify the Sovereign Pontiff by the intermediary of the General of the society. But Innocent XI was inflexible. He sought to uphold, to the fullest extent, the rights of the Church.

Charles II of England died on the 16th of February, 1685, abjuring Anglicanism, and acknowledging the truth, at the moment of appearing before the judgment-seat of Almighty God. He was succeeded by his brother, the Duke of York, who, being a sincere and fervent Catholic, threw open the prison doors to all those whom attachment to their faith had detained there. The Jesuits had resumed their labors, and were overwhelmed with favors by James II. This prince desired, as it were, to make amends for the long and grievous persecutions they had endured under his predecessors.

The news from China was of the most consoling and glorious kind for religion. Pope Innocent XI, having heard that the Emperor Kang-Hi had issued a decree declaring the Christian religion holy and irreproachable, congratulated Father Verbiest, the Provincial, on the prodigious success of his mission, by a most flattering brief, dated December 3, 1681.

General Usanguay, who, at an earlier period, revolted in favor of the Tartar dynasty, had just rebelled against it, and intrenched in the mountains. He incited the people to insurrection. Without artillery, the Emperor was unable successfully to attack him. He asked Father Verbiest to have cannon cast for him. The Father replied that his ministry was, above all, a ministry of peace, and

that he could not accede to the expressed desire. The Pagans took advantage of this refusal, and used it to the detriment of the missionaries, by persuading the Emperor that Father Verbiest was bribed by Usanguay, and was about to hand over to him the empire. Kang-Hi threatened the Jesuits and the Christians with his displeasure, and Father Verbiest yielded to the request of the monarch. He established a foundery, had cannon cast, directed all the laborers, and Usanguay was defeated. The Emperor, having thus triumphed, desired to reward the Jesuits. Father Verbiest took care to avail himself of this; but he made choice of his own reward. He requested Kang-Hi to allow him to send for more missionaries, and that French Fathers should be called in preference to any others, because their character sympathized more easily with that of the Chinese. This favor was readily accorded.

Father Charles de Noyelle passed to another world on the 12th of December, 1686. He had nominated Father Marius Vicar-General, by whom the assembling of the Congregation was fixed for the 21st of June, 1687.

## Generalship of Father Thyrsus Gonzales de Santalla,

## THIRTEENTH GENERAL.

1687—1706.

## I.

THE period of great struggles had passed. The Society of Jesus had reached the climax of its greatness and glory. It had attained the utmost possible development, produced the greatest geniuses and the most valiant heroes, multiplied its saints, lavished its martyrs, given millions of souls to the Church, and planted its standard in all parts of the known world. Let us not, however, be forgetful of the vision of its holy founder at La Storta. Let us recall to mind that Jesus pointed out his Cross to the nascent society at the same moment that He promised it His assistance and support.

The rivalry continued between France and Spain. Louis XIV, having conquered Flanders, wished that it should be united to the Assistance of France for the Society of Jesus. The King of Spain then demanded that all the provinces of the Order dependent upon his states should be joined to the Assistance of Spain. Charles de Noyelle had obtained a postponement, and so matters remained as heretofore. But on the day of the election of Father Thyrsus Gonzales, which was on the 6th of July, 1687, the French Ambassador again introduced the demand of Louis XIV. The Spanish Ambassador expressed a like desire

in the name of his sovereign. The new General implored both one and the other to obtain the forbearance of their respective princes, as the changes they desired would strike at the discipline established by the rules of the Society. The will of Louis XIV was not thus to be controlled. On the 26th of April, 1688, he commanded Father Paul Fontaine, Assistant of France, to return to his kingdom, with the rest of the French Fathers then in Rome.

On the 11th of October, the King went still further. He forbade the Jesuits who were his subjects to correspond with their General. They obeyed, and then pointed out the disadvantages of such a state of things. New Superiors could not be appointed, vows could no longer be received, the Order degenerated, and was declining in France. Louis XIV then proposed to name a Superior for all the provinces of the kingdom, under the title of Vicar, with authority coequal with that of the General. This negotiation was confided to the ambassador, who forthwith proceeded to Rome. The General refused thus to break up the society. He could not alter the administration of the institute, and, moreover, he could not accord to the King of France a concession which the King of Spain, and other sovereigns, also, would demand in their turn. Louis XIV feared that the General, who was a Spaniard, was more attached to the rival power than to himself personally or to France. The King of Spain, on the contrary, felt convinced that the General sacrificed all feelings of nationality in the general service and interests of France. It was important to prove to the two monarchs that they were both laboring under the same erroneous impressions. This is precisely what Father Gonzales did by adhering strictly to the rules of his Order.

“You might,” said the Ambassador of Louis XIV, “provisionally confide the government of the five provinces either to Father Fontaine or to the Provincial of

Paris, reserving, at the same time, the authority of General for the future."

"No one could answer for the consequences which might result from such a step," replied Father Gonzales. "The misunderstanding now existing between the King of France and the General of the Society will terminate, at latest, on the death of one or the other, and I have great hopes that it will end sooner. It would not be thus with the authority of the General attacked; its loss would be irreparable."

Louis XIV had not looked for this opposition, but he finally submitted.

It was not against the sovereigns of France and Spain alone that the General of the Society of Jesus had to contend. James II of England had become much attached to his confessor, Father Edward Petre, and desired to raise him to the episcopacy. The Pope objected. The King took umbrage, and demanded a Cardinal's hat for the same Jesuit. The General so strenuously opposed it, that James was, at last, constrained to succumb; but he made amends for it, by compelling Father Edward, his subject, to enter his council, as he wished to have him ever near his person. The General in vain protested against this court life for one of his religious, but the King insisted.

On the other hand, Joseph I, Emperor of Germany, forced his confessor, a Jesuit, to take an active part in state affairs. Father Thyrsus Gonzales severely censured the Father, and, finding his reproof useless, summoned him to Rome. On hearing this, the Emperor replied to the Pope's Nuncio, who urged that the order was imperative:

"Tell the Father-General that if, contrary to my wish, my confessor must go to Rome, he shall not go alone; for all the Jesuits in my states shall accompany him, and be prohibited returning."

The interests of religion in a Protestant country caused the General to yield. Joseph I and James II each re-



tained their favorite Father, whom they made their chief counsellor, but it was a source of deep regret for the entire society; for in England the heretics did not forgive James for the confidence thus reposed in a Jesuit, nor for the honors which he heaped upon him. The society was daily accused of usurping power. It was the Society of Jesus that reigned under the name of James; it was the society, likewise, that governed through Father Edward Petre. It had made a Jesuit of the King; ere long it would cause a horrible slaughter of all the Anglicans. Nothing, then, remained but to dethrone the Society of Jesus by the overthrow of the Stuarts. Such was the pretext used by William of Orange to deprive James II of his crown. Father Petre did not forsake the King in his hour of trial; he neither left him during his struggles against the usurper, nor during his exile in France.

The General could not prevent the full confidence inspired by his religious, and which was reposed in them by those crowned heads who permitted them to approach their persons. In China, where Father Verbiest had just died, the Emperor Kang-Hi sent for Fathers Francis Gerbillon and Thomas Pereira, and, in the month of May, 1688, he sent the former as his ambassador to the Czar of Muscovy, to propose conditions of peace and to determine the boundaries of the two empires. He was accompanied in this important mission by Father Pereira. The Jesuit obtained from the Czar the most advantageous terms for Kang-Hi, and, on his return, the Emperor, in order to express his satisfaction, clothed him in his imperial robes. He wished Father Gerbillon to reside in his palace, and instruct him in mathematics; he also called in Father Bouvet to teach him philosophy, and insisted upon his residing at the court. The Jesuits used these favors only as means for the advancement of Christianity. They were not unmindful of the motto of the Society of Jesus, "*To the greater glory of God.*"



## II.

POPE INNOCENT XI died on the 10th of August, 1689, defending to the last the power of the Church, which had been attacked by Louis XIV, without having yielded one iota to this imperious monarch, whom few cared to oppose. There were, at this time, thirty bishoprics vacant in France, and there was no possible hope that, after the declaration of the four articles, the new Pope, Alexander VIII, would be more considerate than his predecessor. The bishops felt acutely the difficulties of the position. Either the dioceses were to be left without bishops, or France would have to acknowledge herself schismatic. The Jesuits, on their side, could no longer remain deprived of direct intercourse with their General. Their position, in this respect, was one of extreme embarrassment. Toward the close of the year 1690, the five Provincials went to cast themselves at the feet of the King, and to urge him not to prolong the then existing state of affairs, which paralyzed their efforts in the provinces. They pointed out to His Majesty that, the duty of princes being to inspire the respect due to all legitimate authority, he should not withdraw them from their obedience to the constitutions, and from the direct control of their General. Louis XIV could appreciate such language as this. On the 22d of October, he wrote to the five Provincials, according them the privilege of corresponding with their General, as they had been formerly in the habit of doing. Thus, as had been foreseen by Father Gonzales de Santalla, the misunderstanding which had arisen between the King of France and the Society of Jesus had been settled before the death of either party.

Alexander VIII wore the tiara but a few months. Innocent XII, Antonio Pignatelli, elected on the 12th of July, 1691, succeeded him. Immediately after his elec-

tion, the French bishops sent in their submission to him, in regard to the four articles of 1682. Each one of these ecclesiastics declared that he did not consider as at all decided, that which the Assembly of the Clergy had declared in the four articles, nor as ordered that which it had ordained. The Pope was satisfied with this declaration; and Louis XIV desiring, at length, to fill the vacant Sees, and unwilling to become a schismatic, entered into negotiations with Innocent XII. On the 14th of September, 1693, he wrote to the Pope:

“I am well pleased to make known to your Holiness that I have given the necessary orders, so that the article contained in my edict of the 22d of March, 1682, concerning the declaration made by the clergy of France, to which I had been coerced by prior events, be not observed.”

In the same year, 1693, on the 4th of February, the Society of Jesus lost one of its most valiant heroes. John de Britto—to whom Madura was not a sufficient field, who had also preached the Gospel to several other kingdoms, and who had baptized thirty thousand Pagans in Malabar—after twenty years of hardships and dangers, suffered martyrdom at the hands of the Brahmins, who accused him of converting the idolaters by means of magic. The Church has placed him among the beatified.

At the same epoch, the Jesuits obtained from the Emperor of China permission to erect a church within the walls of the imperial palace, and they established a congregation for the preservation and promulgation of piety and good works. The Fathers preached the Gospel and taught the abstruse sciences. The Brothers became physicians, and thus gained admiration and respect. They had at first devoted themselves to the care of the poor; but, ere long, the wealthy and the great sought their advice, and the Emperor, being seized with a dangerous ill-

ness, Brother Rhodes was called in and effected his cure. As a mark of his gratitude, the Emperor sent to the society ingots of gold to the value of two hundred thousand francs. The Superiors placed that sum in the hands of the Indian Company, with instructions to appropriate the interest to those missions in China and India which might stand in need of it.\*

Soon another religious question arose, which excited general attention. Bossuet attacked *Quietism*, which Fénelon defended in a publication called "The Maxims of the Saints." Fénelon was the friend of the Jesuits. Père Lachaise had read, appreciated, and admired the *Maxims of the Saints*. He had praised the work to the King, and defended it against its assailants. This was enough to cause all the Jansenists and the Gallicans to take sides with the Bishop of Meaux against the Archbishop of Cambray. Those who had not even perused the work appeared to be its most bitter adversaries. Bossuet, discovering theological errors in it, called the attention of the court of Rome to the fact, and pressed a decision. The book was finally censured by the Holy See, and its illustrious author, with the most striking humility, joined in its condemnation. Thus Fénelon gave to the world an imperishable example of filial submission to the Sovereign Pontiff, at a period when all, as it were, conspired against his supreme authority. Père Lachaise in like

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\*On the suppression of the society, the Indian Company applied the interest to the hospitals; but the Jesuits, continuing their missions in the Indies, claimed the amount in London, which was originally intended for the missions of Asia. The government severely censured this misappropriation, and ordered that the interest of the money should be devoted to the missions of the ex-Jesuits of the Indies until the decease of the last among them. In 1813, there was not a single survivor. The Propaganda decided that this revenue should be applied to the Lazarists of the Chinese missions.

manner submitted, and ceased to eulogize a book whose pious and renowned author he had always esteemed; but it was necessary to misinterpret the motives of a Jesuit who was the King's Confessor, and had control of the benefices. The adversaries of the society pretended that Fénelon, being no longer in the royal favor, the Jesuit sacrificed his friend through fear of displeasing the monarch.

The war of succession placed a grandson of Louis XIV on the Spanish throne. Innocent XII was dead, and, in the month of November, 1700, the conclave appointed, as his successor, Cardinal Albani, who took the name of Clement XI. The occasion appeared favorable to Louis XIV to put an end to the religious dissensions which had been excited by the Jansenists in all the Catholic states, more particularly in France. It appeared to him that this sect was no less opposed to the spiritual than they were to the temporal power of the Pope; but proofs were wanting. Quesnel had taken refuge at Malines, from which place, aided by his friend, Gerberon, he kept alive the flame of discord. The King of Spain, at the request of Louis XIV, had them both arrested in 1703, and their papers seized and sent to Paris. On examining their correspondence, there were discovered evident proofs of conspiracy against all authority in general, but especially against that of the King of France. The Jesuits had frequently directed the attention of Louis XIV to the secret intentions of the Jansenists. Their correspondence now showed that the Fathers had been far-seeing.

The King, being firmly resolved to uphold his authority and have it respected, ordered that the Benedictine Thiroux should be imprisoned in the Bastille, and that Thierry de Viaixnes, another Benedictine, who avowed himself the author of the pamphlet against Cardinal de Noailles on the *Réflexions Morales*, should be incarcerated

in the Tower of Vincennes. The two religious were seriously implicated by letters of theirs, found among the papers of Gerberon and Quesnel.

The King ordered the Jesuits to examine the papers of the two leaders of the sect, in order to be fully assured of their doctrine. This examination was made by the best theologians of the society in France, in the country house which the Jesuits then owned at Mont-Louis, near Paris, and which was designated by the people the *house of Père Lachaise*.

The Confessor of the great King was a conspicuous personage. Some regarded him as a man to whom the monarch could refuse nothing, and in this they were greatly mistaken. Others saw in him the dispenser of benefices. The people only looked upon the appearance which he made. He was seen to go to Mont-Louis several times a week, in one of the royal equipages, drawn by six horses, and they considered him as equal to a duke or a peer. For the entire population of the Faubourg St. Antoine, it was no longer a body of Jesuits who were the owners of the country house at Mont-Louis, but Père Lachaise; hence the name of the residence.\*

Among the number of men of distinction who had embraced Jansenism, was Rollin, Rector of the University. His letters to Quesnel implicated him. The King had personally examined them, and had given orders for Rollin's arrest. But Père Lachaise went to the King, and implored His Majesty to set at liberty one whom he desig-

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\* Mont-Louis was not given to Pere Lachaise by Louis XIV, as has been stated. The Jesuits purchased it on the 11th of August, 1626, when Pere Lachaise, who was born on the 26th of August, 1624, was but two years old. This noble mansion, which was sold after the suppression of the Society of Jesus, became later the Cemetery of the East, to which a popular error has given the name of the Cemetery of Pere Lachaise.

nated as among the most estimable in his kingdom. Louis XIV was not deaf to these entreaties of the venerable religious, and accorded him his prayer by pardoning Rollin.

The Jansenists inculcated that a respectful silence was the only sign of submission due to the Holy See. On the 16th of July, 1705, Clement XI condemned this doctrine in a Bull, which the clergy of France accepted, and which was placed upon the Parliamentary records. The dissenters all exclaimed that this Bull was the work of the Jesuits. This was to be expected. As to the good Fathers, they continued to devote themselves most ardently to the glory of God and the salvation of souls. They apparently disregarded the bitter hatred with which they were so incessantly pursued. At the very climax of their trials and struggles, they gave a mission in the Faubourg Saint Marceau, and they had the consolation to find their labors crowned by the approach of twenty-two thousand persons to the holy communion.

### III.

THE missionaries of the Orders of St. Dominic and St. Francis returned to China, by permission of the Emperor Kang-Hi—a favor obtained by the learned Jesuit who enjoyed his confidence. These missionaries being, like their predecessors of the same orders, ignorant of the Chinese language, traditions, and customs, became alarmed at the honors which the neophytes paid to the memory of Confucius and to their ancestors. The toleration of the Jesuits on these two points was a real scandal to the purity of their faith and scrupulosity, for these customs appeared to them idolatrous. Another ground of scruple was the name of *King-Tien*, applied to God by the Christians, and sanctioned by the Jesuits. Both the Dominicans and Franciscans thought themselves, in conscience,

bound to inform the Vicar-Apostolic of these practices. The Jesuits were severely censured, and were unable to convince the prelate and the missionaries that the honors paid to Confucius were merely civil ceremonies, with which the Christians did not associate any religious ideas whatever, and that the word *King-Tien*, in the Chinese language, simply conveyed the idea of God as understood by Christians. The Jesuits were fully conversant with the language. They had consulted the Chinese authorities upon this subject; they had appealed to the Mandarins and the learned, in order to be fully convinced of the full meaning of all such matters, and they had become satisfied that these practices were not in antagonism to the faith; that Christianity could only be tolerated in the empire upon the terms of the concessions they had made. Forcibly to extinguish these customs, was to close the empire forever against the establishment in the empire of the Cross of Jesus Christ. Neither the Dominicans nor the Franciscans would be satisfied with these reasons, nor would the Vicar-Apostolic admit them; and the Jesuits, feeling it to be their duty not to expose Christianity to a certain fall, continued their apostleship, on the same conditions as before, while awaiting the decision of the Holy See, to whom these questions had been submitted by the other missionaries. They thought it their duty, however, to obtain from the Emperor a formal statement as to the importance of retaining these practices, as he alone had the right to interpret the meaning, and to impose it upon his subjects. In the course of the year 1700, Fathers Antoine Thomas, Philippe Grimaldi, Pereira, Gerbillon, Bouvet, Joseph Suarez, Kilian Stumpf, J.-B. Regis, Louis Pernotte, and Parennin, the latter celebrated for his learned acquirements, humbly addressed themselves to the Sovereign Pontiff, to whom they made known the extent and mean-



ing of the practices which, until this time, had been tolerated by them.

They had before them the words of their Divine Master: "*I have yet many things to say to you, but ye can not bear them now.*"

They desired to lead gently those whom they had converted to a gradual sacrifice of those customs, the continuance of which might be open to misconstruction; but this was a matter of time.

The court of Rome had long been occupied upon questions of controversy between the missionaries of various orders and the Jesuits.

Might the honors rendered to Confucius, and to the memory of ancestors, be tolerated, these ceremonies being a law of the state, and the educated Chinese declaring that they had no religious application whatever, but were purely civil?

What word in the Chinese language could they make use of to convey the idea of God?

In order to decide these questions, it was necessary to be thoroughly acquainted with the history, customs, and language of the country. The Jesuits alone possessed this knowledge, and they could not be judges in their own case. Clement XI sent Cardinal de Tournon, Patriarch of Antioch, to the Indies and to China, with the title and powers of Apostolic Legate, and confided to him the important task of investigating matters on the spot, and of putting an end to the differences existing among the missionaries in Malabar and the Celestial Empire.

The Cardinal set out with the determination to prohibit whatever might recall the Pagan rites of the peoples of Asia. At Pondicherry, on the 23d of June, 1704, he issued an order to that effect, and it was speedily made known throughout all the missions. The Malabar rites tolerated by the Jesuits were designated as idolatrous.



This decision caused the most violent commotion along the banks of the Ganges. Discontent continued to spread until it reached the Chinese Empire, when, on the 18th of April, 1705, the Cardinal, on arriving at Canton, sent to ask the Jesuits to obtain for him safe passage to Peking. The Fathers applied directly to the Emperor, who refused to receive the Cardinal; but the Jesuits, having proved to him that this refusal to give audience to the envoy of the Sovereign Pontiff would be visited upon them, and be the cause of severe censure, Kang-Hi granted that which they desired, and consented to receive the Legate. These negotiations were not finally concluded until the year 1706.

In Madura, Father John de Britto, whom the Church has honored with a place upon her altars, notwithstanding his toleration of the Malabar rites, was succeeded in his position of Saniassi by Father Constant Beschi, who, in order to win over the higher classes, had subjected himself to a course of life the most intolerable to an humble religious. Habited in the costume adopted by Father Nobili, he never went abroad but in a *palanquin*, never reclined but on tiger-skins, being constantly accompanied by attendants, waving the most richly decorated fans, while over his head was borne by another attendant a magnificent parasol. The Indians called him the great *Viramamouni*, treated him with profound respect, and yet were ignorant of his real character and life. The mysterious halo with which he was surrounded was the guarantee of success. The missionary studied the poets of Hindostan, composed religious songs, in which he developed the mysteries of Christianity, and related the sufferings of the God-man, the maternity of the ever-blessed Virgin, and the heroic virtues of the saints.

Constant Beschi was not the only one who outwardly led the life of a Brahmin. Other Jesuits, like him, devoted

themselves among the several castes, in order to make known to these idolaters the one true God, to make them appreciate the sublime truths of the Gospel, and to prepare them for the reception of the yoke of Jesus Christ. This wonderful patience was attended by success and martyrdom. On the 1st of December, 1700, Father Bouchet thus wrote :

“Our mission of Madura is more prosperous than ever. We have had four great persecutions this year. One of our missionaries had his teeth knocked out with a bludgeon, and, at the present time, I am at the court of the prince of these territories, in order to obtain the liberation of Father Borghese, who has already undergone forty days’ confinement in the prison of Trichonopoly, together with four of his catechists, who have been put in irons. But the blood of our Christians, shed for Jesus Christ, is, as it ever has been, the seed which produces other converts.

“As for myself, during the last five years, I have baptized more than eleven thousand persons, and nearly twenty thousand since I entered this mission. I have the direction of thirty small churches, and about thirty thousand Christians. I could not name the precise number of confessions, but I believe I have heard more than a hundred thousand.

“You have often heard that the missionaries of Madura partake of neither meat, fish, nor eggs; that they never drink wine, or other similar beverages; that they dwell in wretched thatched huts, without bed, chair, or any species of furniture; that they have neither table, table-cloth, knife, fork, nor spoon. This may seem hard, but believe me, my dear Father, that these are not the greatest difficulties we have to encounter; for I assure you, in all sincerity, that in the twelve years that I have led this sort of life, it has not cost me a single thought.”

That which caused them the greatest grief, was the barrier created between them by the difference of caste to which each one had devoted himself. The Saniassi missionary, who was of the highest class, had to affect the greatest contempt for his brother missionary, who was devoted to the salvation of the Pariahs; and the latter was constrained to assume the most humble attitude, and re-

spectfully retire whenever he found himself in the presence of the great Saniassi. The one partook only of rice, specially prepared for him by the Brahmins; the other was content to subsist upon viands which were frequently putrid, and with which he was supplied by the indigent Pariahs, whose humble *gourou* he was.

In China, the Jesuits were astronomers, physicians, geographers, and mathematicians; in Madura and Malabar, they were saniassis, philosophers, poets, or *gourous* of the Pariahs; in the two Americas, they were agriculturists, artisans, artists, and legislators. The republic of Paraguay, which consisted of savages in former times, strangers to each other, now united and civilized by the missionaries, had attained a high degree of prosperity. The number of cities, towns, and villages had considerably increased, and the pioneers of this marvellous civilization were ever ready still further to prosecute their search for other wandering tribes, which they discovered, too frequently, only after long, fatiguing, and perilous journeys.

Father Cyprian Baraze met his death in this dangerous ministry. On the 16th of September, 1702, the apostle entered upon an eternity of bliss through the portals of martyrdom, after having preached the Gospel for twenty-seven years, during which period he had converted from idolatry a multitude of souls, and prepared for civilization some of the most savage tribes. Shortly after his decease, Father Nyel, to whom was confided the direction of the Reductions which the departed Father had founded, thus wrote to Father Dez :

“Our Fathers, to the number of thirty, have established some fifteen or sixteen towns, which are all well laid out. To each family is allotted a portion of land, which they have to cultivate. There are also common lands, which are set aside for the support of the Church and the hospital. At the beginning of each year, judges and magistrates are chosen. Every crime has its punish-

ment. Two of our Fathers reside in each town. They are treated with great respect, and they, on their part, do not spare themselves. Nothing is more beautiful than the religious ceremonies. Each church, neatly constructed, is provided with music. All our natives are enchanted with them. They have themselves contributed simple works of painting and sculpture, which, joined to the alms of a few pious individuals, enable us to adorn becomingly these temples, the admiration of our good neophytes. To meet the difficulty arising from the diversity of languages among these Infidels, the simplest and most generally known has been selected, and forms the general language of the congregated tribes, who are, of necessity, compelled to learn it. A grammar has been prepared, and is in use in the schools. The Superior of the mission has selected for his residence the most centrally situated town. It is there that the library and general dispensary are situated. It is likewise the place of retreat for the missionaries themselves."

In 1697, the Jesuits entered California. They were already established in Guiana and the Carribbee Islands, where their lives were shortened by the severity of the climate; but others were ever ready to succeed their brethren, their great ambition being to seek those dangerous parts, where they were sure to die for *the greater glory of God*, either by the weapons or poison of the savages, or by the diseases peculiar to tropical climates, which prove so fatal to Europeans.

In New France, where the missionaries of the society accomplished marvels of civilization, and where the Reductions called to mind those which were admired in Paraguay, the neophytes had constant cause to dread the invasion of the Iroquois, whose savage natures could not be brought into subjugation by their missionaries; but what they dreaded still more were the proximity of New England and its Puritanism. By their supplies of intoxicating liquors, the English had become friendly with the Iroquois, whom they incessantly excited against the French colony, and, above all, against the religion of the Jésuits. They

reiterated all their calumnies against the missionaries, in hopes, thereby, to destroy their influence over the neophytes, and, at the same time, to sever them from the colony and from obedience to the Governor; but the neophytes remained faithful to the religion and the government which they had been taught by the Jesuits to love.

On the 27th of October, 1705, the Father-General, Thyrsus Gonzales de Santalla, departed this life, and Father Michael Angelo Tamburini, whom he had appointed Vicar-General, convoked the Congregation for the 17th of January, 1706.

## Generalship of Father Michael Angelo Tamburini,

## FOURTEENTH GENERAL.

1706—1730.

## I.

BORN at Modena, on the 27th of September, 1648, Father Tamburini was, consequently, above fifty years of age when called to the government of the society. He had filled all the offices of the Institute, and had earned for himself a reputation for learning, wisdom, and piety, which secured to him sixty-two votes on the day of his election, the 30th of January, 1706.

It was a critical period for the Order. This society of heroes, which was instituted to carry on the perpetual struggles of the Church against the powers of darkness, was attacked alike by error and truth, by vice and virtue, by the friends and by the enemies of the Church, of which it was the vanguard and the bulwark.

The learned men and theologians of Rome were occupied in studying the questions of Jansenism and Gallicanism, or of the Malabar rites and the Chinese ceremonies. There was distressing news from the Celestial Empire, which foreshadowed the approaching downfall of Christianity in that vast region. The intrigues of the Jansenists in France, and throughout entire Europe, foreboded nothing less than a violent blow, a terrible shock, for the future.

On the 29th of June, 1706, Cardinal de Tournon, Legate of the Holy See, was received by the Emperor of China,

to whom he communicated the object of his mission. Kang-Hi personally explained to the Legate, as he had already done to the Fathers, that the Chinese language possessed no other words to express the idea of the one, only God but those of *Xanti* and of *Tien*, and that the meaning attached to the ceremonies observed in memory of Confucius and the ancients were simply human and civil. The Cardinal insisted on the necessity of prohibiting the Christians from observing these national customs, while the Jesuits continued to urge the danger that would attend the proposed interdiction. The Emperor, tired of these controversies, in which he could see nought but trouble for his states, forbade the Jesuits to teach any thing contrary to the legal customs, and commanded the Legate to take his departure. To this injunction the Legate replied by an edict, dated January 25th, 1707, in which he prohibited the Christians from giving to God the name of *Xanti* or *Tien*, and from rendering to Confucius and the ancients the accustomed honors. To the Emperor this edict was an outrage. He saw that the Cardinal doubted his sovereign word, and, offended in his character of absolute monarch, he banished the Vicar Apostolic, and ordered that the Cardinal Legate should be handed over to the Portuguese, who were his enemies. The latter confined him in a dungeon in the prison of Macao.

Father Gerbillon, who could not appease the indignation and anger of the Emperor, died in the midst of these religious troubles. Kang-Hi lost in him a devoted friend; but that friend had evinced such a marked respect for the Legate, that the monarch witnessed his death without the least apparent feeling of regret. However, he became attached to Father Parrenin, whom he made his constant companion when travelling. The Viceroy of the Indies, the Archbishop of Goa, and the Bishop of Macao had prohibited Cardinal de Tournon from exercising his



authority as legate, in the Portuguese colonies, and the Legate, in turn, excommunicated the Bishop and the Captain-General of Macao. He expired in his dungeon, in the latter city, on the 8th of June, 1710, at the age of forty-two.

The Jesuits of Madura had appealed to the court of Rome, and continued to propagate the Gospel, and to plant the Cross of Jesus Christ, thanks to the character of Brahmin, which they had assumed among the different castes. Father Beschi was so successful, that the Nabob of Trichonopoly, delighted with his discourses, and enchanted by the doctrine promulgated by this great Saniassi, requested him to become his chief minister. Father Beschi, being convinced that the interests of Christianity would be thereby greatly benefited, accepted the dignity, and, henceforth, thirty horsemen, twelve standard-bearers, a military band, the most magnificent elephants, and a number of camels, composed the *cortége* of the humble religious of the Society of Jesus. Aided by this imposing appearance, and strengthened in his position, he daily increased the number of his converts. He even gained a great number of Brahmins, who, in testimony of their new faith, cut off their plaited hair, which reached to the ground, and caused it to be hung up in the vestibule of the church. But all the honors lavished upon the Jesuit Saniassi did not shield them from the displeasure of princes or the anger of the Pagans. "When the missionary rises in the morning," wrote Father Bouchet, "he can not be sure that he will not have to pass the night in a dungeon. It is rare to find one who has altogether escaped the horrors of a prison, and I have known some who have been twice imprisoned in less than a year."

Clement XI, impelled by the entreaties of Cardinal de Tournon, and desiring to put an end to all the divisions caused by the toleration of the Jesuits in China and



Malabar, condemned some of the practices, while he tolerated others. The General of the society, Michael Angelo Tamburini, went to the Vatican, accompanied by all the professed members, who had met in the month of November, 1711, and, casting themselves at the feet of the Sovereign Pontiff, declared their entire submission to his decision. The Father-General, speaking in behalf of the whole, said, in conclusion :

“ If, however, there should, in the future, be found one of us, in whatever part of the world it may be—which God forbid should be the case!—who entertains other sentiments than these, or who shall speak in other words—for human prudence can not anticipate or prevent like events amidst so many subjects—the General declares, assures, and protests, in the name of the society, that he thenceforth censures and repudiates him, pronounces him deserving of punishment, and regards him as a false and unworthy son of the Society of Jesus.”

The death of Cardinal de Tournon was, as yet, unknown at Rome.

While these events were transpiring in China, in the Indies, and in the capital of the Christian world, others, of not less serious import, happened in France. We are aware that Pope Clement XI had condemned the *respectful silence*—the last ingenious conception of the Jansenists. The nuns of Port Royal refused to submit to the Bull which pronounced this condemnation. The clergy had received it; the Parliament had recorded it; but these religious, excited to insubordination by the author of the *Réflexions Morales*, who had escaped from prison, persisted in ignoring the authority of the Holy See. In 1707, after more than a year of patience and fruitless exhortation, Cardinal de Noailles prohibited them from frequenting the sacraments, and, at the request of Louis XIV, Clement XI, by a Bull, dated the 27th of

March, 1708, ordered the suppression of the convent of Port Royal des Champs, which he designated as the *hot-bed of heresy*. Quesnel exclaimed that the Pope had blasphemed. The King's council answered him by decreeing that henceforth there should be but one Port Royal—that of Paris. Quesnel spread the report that the Jesuits had guided the pen that wrote the Bull of suppression, as well as that which had framed the decree. This latter could be the work of no other than Père Lachaise. Of what is a King's confessor not capable, especially when that confessor is a Jesuit!

Père Lachaise survived but a few months this fresh imputation, which, however, could not injure him, except in the estimation of the enemies of the Church. He died on the 20th of January, 1709, at the age of eighty-four, having, for some time previously, lost his influence over the monarch, whose affection for him, however, remained unimpaired. He had been his confessor for thirty years. It was he who pronounced the nuptial benediction of this prince with Madame de Maintenon, in the presence of the Archbishop of Paris, the Chevalier de Forbin, de Montchevreuil, and de Bontemps. After his death, the King commissioned the Dukes de Beauvilliers and de Chevreuse, together with the Curate of St. Sulpice, to select for him another confessor. They suggested Father Michael Letellier, a Jesuit, who was accepted, and who entered upon his functions February 21st, of the same year, 1709. He was Provincial of France, sixty-five years of age, and was far from being the equal, by birth, of Père Lachaise. When he appeared before the King, His Majesty inquired if he was a relative of the Chancellor Michael Letellier.

"I, Sire," quickly responded the religious, "a relative of the Letelliers! Nothing of the sort. I am a poor peasant, the son of a farmer of *la Basse Normandie*."

This blunt declaration was like a thunder-clap to the

courtiers. Not one among them could conceive why he had not made himself acquainted with the origin of this Jesuit before presenting him to the monarch, who would have to kneel before him. This caused St. Simon to say that Father Letellier was "from the dregs of the people, and made no secret of it." This was the real motive for the opposition manifested against this Jesuit, from his first appearance at the court. No one ever forgave him for revealing, with so much simplicity, his humble origin. And when, on the 29th of October, of the same year, the Captain of Police, d'Argenson, had the nuns of Port Royal removed by force from their convent, and conducted to other houses, in accordance with the decree of the preceding year, it was Father Letellier whom they blamed for this severity, overlooking the fact that the decree was issued a year before Father Letellier had, for the first time, seen Louis XIV. We must admit that it is very easy to take advantage of human weakness. The Jansenists were aware of this, and acted accordingly. The nuns of Port Royal des Champs were declared so many martyrs—victims of the tyranny and power of the Jesuits. How many miracles, prepared beforehand, might then be witnessed in the cemetery of the deserted abbey! how many pilgrimages to the forsaken cells! What numerous ridiculous scenes imagined and enacted, with a view to excite and irritate the public mind! The King comprehended all this full well, and would not tolerate it. He commanded that all the buildings should be demolished. This decree was issued on the 12th of January, 1710. The Jansenists set no bounds to their exasperation. The episcopacy became alarmed at its under-hand dealings, and the Bishops of La Rochelle and Luçon condemned the *Réflexions Morales*.

In 1695, Cardinal de Noailles, at that time Bishop of Chalons, had approved this work, for the simple reason

that the first edition was published with the consent of his predecessor, Félix Vialard. Antoine de Noailles had not troubled himself about the discrepancy in these editions. The first, which was all but harmless, was only a small treatise of a few pages, while the third was a work in four volumes, containing all the doctrines of Jansenius. Antoine de Noailles had unconsciously approved the contemning of all spiritual and temporal authority, and the exciting to revolt against the same. Having become Archbishop of Paris, and Cardinal, he learned the condemnation of the book, which was issued with his approbation, and loudly complained of it. The question was submitted to the court of Rome by the clergy of France, and, in order that it might be fairly represented, the bishops requested Father Letellier to draw up a statement of the case, which they would forward independently to the Sovereign Pontiff. Father Letellier acceded to this request, but a letter, concerning this understanding between the bishops and the King's Confessor, fell into the hands of the Jansenists, and thenceforth it was the whole Society of Jesus that governed the French episcopacy, through the medium of Father Letellier. Minds became excited; the discussions grew warm. Cardinal de Noailles took offense at the appeal made to the Pope regarding the *Réflexions Morales*, and demanded from Louis XIV satisfaction, which was refused. "The Cardinal sees only the Jesuits in this matter," exclaimed Fénelon, "so that he may arouse the world against them, by designating them as his persecutors. Such is ever the nature of party spirit. To believe him, the Jesuits are capable of every thing. Were it not for them, the phantom of an imaginary heresy would instantly vanish. It is they who write all the episcopal decrees, and even the constitutions of the Holy See. What can be more absurd, and more unworthy of serious attention, than such declamatory assertions?"

The Cardinal, finding that the King remained inflexible, and that he in nowise yielded to his entreaties, hurled an interdict against the entire body of the Jesuits in his diocese, excepting only the confessors of the royal family. Of this Louis XIV complained. The Cardinal replied that he was persecuted by the Jesuits. Madame de Maintenon thus addressed him :

“You treat the affair of the Jesuits as a spiritual question, and His Majesty regards it as a personal matter—a piece of private revenge. You say that the Jesuits are not fit to be confessors, and yet it is impossible that they should have become so all at once.”

On the 20th of August, 1711, the Cardinal thus wrote to Madame de Maintenon :

“I give fresh powers to Father Letellier, although it is he who is least worthy of them.”

It was in order to punish Father Letellier for his interference in the affair of the *Réflexions Morales* that the body of Jesuits were interdicted, and he, the *only guilty one*, was excepted from this measure, in order to avoid displeasing the King! The full extent of such an inconsistency could not escape the meanest capacity.

In the month of June, 1712, Fénelon thus wrote to Louis XIV :

“Nothing is more injurious to a religious society than to accuse it, before the entire Christian world, of entertaining erroneous doctrines, of being guilty of irregularities with regard to bishops, and of desiring to become their superiors and judges. The more serious the accusation, the clearer should be the proof. It is, then, necessary that the Cardinal prove all the allegations, or that he acknowledge himself as a notorious calumniator. If he persist in a continuance of these indefinite complaints and invectives, he will only do that which is the ordinary course of all the authors of defamatory libels. There remains to him no means of escape ;

it is incumbent upon him to produce proofs, so that a lasting shame may attach to the Jesuits, or to himself. But, if he has no legal proof, he must repair the calumny by retracting it as effectually as he has promulgated it. God, whose truth he has outraged; the Church, which he has scandalized; his conscience, the voice of which he has stifled, in order to gratify his resentment; his very dignity, which he has abused, in order to sully the fair fame of innocent men—all these call for this humiliating reparation."

The Assembly at Rome, charged to inquire into Quesnel's work, which was approved by Cardinal de Noailles, had, at length, concluded its labors. Bossuet, on the first appearance of the book, had discovered in it one hundred and twenty erroneous propositions. The Roman tribunal condemned only one hundred and one, and, by the celebrated Bull, *Unigenitus*, issued at Rome, on the 8th of September, 1713, the Holy See condemned and reproved the *Réflexions Morales* as containing several heresies, and, among others, all those of Jansenius. On the 23d of January, 1714, the Assembly of the French Clergy accepted the Bull, *Unigenitus*, and, on the 15th of February, the Parliament enrolled it. The Cardinal, being unable to retreat, condemned the *Réflexions Morales*; but, by an unhappy inconsistency, he forbade, at the same time, the acceptance of the Bull. This Bull, which was addressed to all the bishops of France, was accepted *sincerely* and *unconditionally* by one hundred and eight prelates. Thirteen proposed certain modifications. One only—Labroue, Bishop of Mirepoix—refused to condemn the doctrine of Quesnel. This was a blow for the Jansenists, who avenged themselves by calumny, while awaiting a better opportunity of showing their resentment. Such an occasion soon offered. Louis XIV died on the 1st of September, 1715, attended, in his last moments, by Father Letellier. His successor was a minor, and the regency was left to the Duke of Orleans.



## II.

THE Jansenists prided themselves upon their austerity, and charged the Jesuits with lax morals. This had not prevented them, however, from lauding, for some time before, the prince who was to govern the kingdom on the demise of the monarch. The Duke of Orleans made no secret of the degrading vices to which he abandoned himself, without shame or remorse. The Jansenists depended upon his vicious habits and inclinations for the success of their cause, and avowed themselves his friends and partisans. This course, judiciously pursued, made them masters of the field, soon after the death of the great King.

Louis XIV had bequeathed his heart to the parent house of the Jesuits. Philip of Orleans did not dispute this barren inheritance; but the Jansenists required a security. They demanded a victim. Philip sacrificed Father Letellier, whom he banished. The Confessor of Louis XIV was sent to Amiens; for, said they, he had filled the prisons with Jansenists; he had availed himself of his secret powers, and a multitude of innocent people languished in fetters, the victims of his cruel tyranny. With what eagerness did they not throw open the dungeons of the Bastille and the prison of Vincennes, in order to remove the chains of that multitude of innocents! They came forth in crowds; they were counted; there were six, of whom two only had been arrested during the period which they termed the *reign* of Father Letellier!

On the 20th of November, two months after the death of the King, Cardinal de Noailles, feeling convinced that the Jesuits would not prove very formidable for the future, partially annulled the interdict which he had issued against them, and restored these *faculties* to twelve among them, who, probably, had become good confessors through their temporary suspension.

The University, also desirous of profiting by the King's death, requested the regent to adopt measures for diminishing the influence of the Jesuits in matters of education, on account of the serious injury they caused to the University. To this Philip would not consent, and resolutely replied :

"As regards the colleges of the Jesuits, my will is that no change shall be made."

"But," added the deputies, "we only desire a decree, prohibiting such as may have made their studies with the Jesuits from receiving academical degrees."

"Never," rejoined the regent, "so long as I govern France, will I permit the college of my uncle to undergo any change whatever."

A few days after this, he wrote to Father de Trevoux, acquainting him with his friendly dispositions as regarded the College of Louis le Grand, and assuring him of the futility of the steps taken by the University. But that which the Jansenists lost on this point, they gained in others. They succeeded in having Cardinal de Noailles nominated President of the Council, and they used their advantage. The Jesuits had always devoted themselves to the religious instruction of the soldiers; their enemies construed this into a crime. "They assembled the military in order to obtain control over them," said the Jansenists, "and thus, at one blow, to be able to overthrow the government, which might be displeasing to them." On the 19th of July, 1716, these assemblages of the military were forbidden, and the Jesuits desisted from their labors without remonstrance. This was not the object of their adversaries, who desired to raise an outcry. They insinuated that this silent submission of the Fathers was nothing but a sham.

Marshal de Villars, Minister of War, was a pupil of the Jesuits, as were all the great men of that period. On



hearing of these calumnies, he indignantly exclaimed, in Council :

“Who are they who are so rash as to advance such a palpable falsehood? I hold in my hands the answers of the chief officers and commandants of posts. All bear witness that the King’s orders are strictly obeyed. For my part, gentlemen, I declare, that, as long as I have commanded, I never saw soldiers more active or more prompt in the execution of orders, or more brave, than those who belonged to the Congregations which are to-day so loudly decried !”

The Marshal had himself been a member of these Congregations, hence he could speak of them from experience.

Cardinal de Noailles appeared unable longer to exist otherwise than under the control of the Jansenist faction. Father Louis de la Ferté, son of the Marshal, at the request of Cardinal de Rohan, the Grand Almoner, was to preach at the Tuilleries during the advent of 1716. Cardinal de Noailles privately proposed to the regent to appoint another preacher. Philip declined to do so. Father de la Ferté, being informed of what had taken place, resigned in favor of the preacher suggested by the Archbishop of Paris, but the Prince de Rohan, brother of the Grand Almoner, wrote to him, on the 31st of October, as follows :

“The Duke of Orleans has commanded me to convey to you the order to preach before the King to-morrow—an order reiterated in the presence of, and supported by, the Duchess de Ventadour—so that no private reasons can longer hold good against the respect which you owe to the King.”

Father de la Ferté could not but obey such a command. On the following day, November 1st, he preached before the court, and afterward conjured the regent to dispense him from the obligation of again ascending the pulpit of the Tuilleries, so as to avoid a lamentable conflict between the

Grand Almoner and the Archbishop of Paris. The regent fully appreciated the delicate position of the humble Jesuit, and acceded to his request. But Cardinal de Noailles wished to make the regent sensible of his dissatisfaction at Father de la Ferté's having been commanded to preach the first sermon before the court, and, accordingly, suspended all the Jesuits of Paris, and, nominally, Louis de la Ferté.

He even conceived the idea of serving this notice by the hands of a civil officer! Nay, more: public criers were ordered to go through the streets of the city, to announce the great news to the Parisians, and to make known to one and all that the Jesuits had been interdicted by sentence of the Archbishop of Paris. The Jansenists were badly off for a scandal. They sought to prevent the Jesuits from teaching. For this, it was necessary to shake the confidence of the heads of families, and to them any means were justifiable to attain this end. The Bishops of Chalons, of Metz, Verdun, Laon, and Montpellier, importuned by the Jansenists, followed the example of Cardinal de Noailles, whose views they seconded, and thus the Jesuits found themselves interdicted in these dioceses without knowing upon what ground.

On the 11th of May of that year, 1716, there took flight to the regions of bliss one of the most humble and noblest ornaments of the Society of Jesus—St. Francis Hieronymo, called, in Italy, Francisco di Girolamo—there to receive the well-merited reward of a holy and laborious life.

It did not suffice that the holy ministry had been closed to the apostles of the Society of Jesus; it was also necessary to destroy their reputation by the most hideous calumnies. In this, they had but to tread in the steps of Protestantism; and faithfully did Jansenism follow in its path.

In the course of the year 1716, two men visited Brest, for the alleged purpose of laying claim to a sum of two millions, which had been bequeathed to them by one of their relations, Ambrose Guis, who had died in that city, fifteen years before. The two heirs were from Marseilles—the one, Honoré Guérin, was a suspended priest; the other, Esprit Bérengier, was a poor mechanic. Unfortunately for them, no one at Brest had ever heard tell of such an immense fortune; no one remembered such a person as Ambrose Guis. The authorities of the city were equally uninformed. The heirs were compelled to return as they came, without an inheritance.

This claim appeared to have been quite forgotten, when, all at once, a report became current at Brest, in 1718, that the Jesuits of the Marine College were in a better position than any one else to furnish information respecting Ambrose Guis and his two millions. The case was a clear one. Ambrose had landed at Brest, in ill health, in 1701. The Jesuits had cunningly enticed him to their college, being mindful of his two millions. They subsequently had put an end to the sick man, and came to an understanding with the Abbé Rognant, rector of the parish of St. Louis, who, in like manner, arranged with the attendants of the hospital. Every thing was settled. The Abbé Rognant had caused the corpse to be removed, and interred in the burial-ground of the hospital.

There was wanting in this fable only a little probability, but no one examined closely enough to discover this. The report had gone abroad, and was repeated with more or less accuracy. It went the round of the city, grieving some, astonishing others, and was rejected only by the few. Thus, at length, the news reached the college, and the Jesuits, who had often had occasion to test the extent of human credulity, felt the necessity of proving the falsity of this infamous accusation. The Governor of the city

requested the President of the Parliament of Aix to take steps, in his official character, to sift the matter. The result was, the family of Ambrose Guis declared that indigence had compelled the old man to embark for Alicante, and that they had since been informed that he had been very unfortunate there. The President next wrote to the latter place. The answer which he received contained the following extract from the official acts:

"Ambrose Guis, a Frenchman by birth. On Friday, the 6th of November, 1665, the above named was interred in this church, for the love of God, all the clergy assisting, in accordance with the ordinance and decree of the Grand Vicar of this city of Alicante, and of its territory."

The copy of this official document was certified as authentic by three notaries and by the French Consul.

When the truth was made public, by order of the Governor, every one saw and felt that there had been a want of reflection, and admitted that, in fact, a fabricated tale had been accredited—a tale which was as absurd as it was ludicrous and malicious. However, no one undertook to be less credulous, or more reflective for the future. We are ever disposed to ridicule popular credulity, but when the occasion requires, we are, alas, too ready to contribute our share.

The Jesuits knew that they had been infamously calumniated. They had been interdicted in some of the dioceses of the kingdom, but they were, every-where, and at all times, the worthy sons of St. Ignatius of Loyola; in all places, and at all times, they proved that they were animated by his spirit.

In 1720, Marseilles was visited by the plague, which spread consternation throughout the whole of France. The Bishop of Marseilles, who had belonged to the Society of Jesus, had there learned all the resources of charity, and showed himself a true hero during the contin-

uance of that dreadful visitation. But he was not the only one, for there were Jesuits stationed at Marseilles. This terrible scourge carried off a thousand victims a day. Such of the municipal officers as had not sought safety in flight, were seized with the malady. Only two remained to administer the affairs of the city, and they would have been totally inadequate to the task, had not Father Milley come to their assistance. All the Jesuits hastened to the relief of the plague-stricken—all were grand in their self-denial, courage, devotedness, and sublime charity. All fell, like heroes, at the side of the unfortunate and suffering sick, whom they tended, or the dying, whom they prepared for eternity. Eighteen of the Fathers died. Father Claude Francis Milley was among them. The sole survivor was the venerable Father John Peter Levert, who had nursed the plague-stricken people in the missions of the East, and who, at this time, was eighty years of age. He had lost all his fellow-laborers, and was the only one left in the house of his Order; but his courage surpassed his grief, his charity had retained all its vigor. He desired, if it were possible, to replace those who had departed; he would, as it were, multiply himself, and he accomplished wonders. As soon as the malady had disappeared, the venerable apostle succumbed to his superhuman exertions, and breathed his last in the arms of the heroic Bishop whose labors and dangers he had so zealously shared. The scourge had spread throughout the whole of Provence. The registers of Marseilles, of Aix, Arles, Avignon, and of Toulon, contain the names of thirty-eight Jesuits who fell victims to their charity.\*

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\* From Father Pasquier Brouet, one of the first companions of St. Ignatius, who died at Paris, a victim of his charity, in 1562, until the plague of Marseilles, all the regions of the earth have beheld the members of the society confront and receive their death-blow in the midst of the sick and dying. In the catalogue of Father Al-

It was thus that they met the calumnies and persecutions of which they were the subjects.

### III.

ON the 19th of March, 1715, a Bull of Clement XI formally prohibited the Jesuits from ever again permitting the practice of the national customs which they had hitherto tolerated in the Chinese Empire; and the same Bull exacted from them a solemn declaration, to which they all, without exception, subscribed, although, by so doing, they felt that they were signing the destruction of Christianity in a state which promised so much in the future. However, the Holy See, in order to be the better informed on the subject, sent Ambrose de Mezzabarba to China, with the title of Legate Apostolic, confiding to him the duty of inquiring into these matters, so as to be able to render an exact account to the Roman court. To request admission to the Imperial City for the representative of the Sovereign Pontiff, was to run the risk of incurring the Emperor's extreme displeasure. Kang-Hi had not forgotten Cardinal de Tournon.

Father Laureati, Visitor of China, obtained from the Mandarins that which no one dared solicit from the Emperor, and thus the Legate gained admission into the capital. The Emperor was informed of the fact, and caused the Father and the Mandarins who had favored the Legate to be imprisoned. The Jesuits were desirous of

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gamba, continued by Nadasi, under the title of *Heros et Victimes de la Charite*, from the year 1556 to the year 1657, we find that eleven hundred and ninety-seven Fathers or Brothers fell victims to their charity. For the following years statistics are wanting; but, from the year 1679 to the year 1726, it will be found that, in this period of forty-seven years, three hundred and thirteen Jesuits died while tending the sick, during the prevalence of the plague; and down to our own days, we do not find this holy zeal in the least diminished.

—Note of M. C. Joly, *Hist. Soc. of Jesus*.

proving, to the end, their respect for, and submission to, the envoy of the Holy See. It was necessary that the Legate should have an audience of the Emperor. The Jesuits alone were bold enough to brave the anger of His Majesty, and it was Father Joseph Pereira who introduced Ambrose Mezzabarba to Kang-Hi. The displeasure of the Emperor was unmistakable, nor did he attempt to conceal it. He could not conceive it possible that the Sovereign Pontiff should give to the national customs of the Celestial Empire an interpretation quite opposed to the real meaning of the Chinese themselves, and he refused to authorize his subjects to sacrifice these customs to their religion. The Legate proposed that he should convey this answer to the Pope, and then return to the empire with the pontifical decision. The prince agreed to the proposition; but, during the voyage of the Legate, on the 19th of March, 1721, Clement XI departed this life, and was succeeded by Benedict XIII. The Emperor Kang-Hi died in the following year, December 20th. The first imperial act of his son, Yong-Tching, was to prohibit Christianity throughout the extent of his empire.

All those Jesuits whose learning sheltered them from the imperial anger, asked mercy for their neophytes, and sought to avert this blow, the consequences of which would be the total ruin of religion, persecution and apostasy for some, death for many, and the triumph of the powers of hell for the future. But Yong-Tching was inexorable. He at first threatened with death those princes of his family who refused to renounce the Catholic faith, but, finally, spared their lives, stripped them of their property, and banished them, as he did also some of the *grandees* of his court. The missionaries of various orders were sent to Macao. The Jesuits alone were looked upon as too learned to be sacrificed. But their ministry could no longer be exercised, save in secret, except by surmounting in-



numerable difficulties. Father Gaubil, in a letter dated October 6th, 1726, addressing Father Maignan, then at Paris, relates their deplorable condition, and the good they were still in a position to effect in the midst of these difficulties. For ten years, these holy missionaries struggled against the obstacles which were opposed to their apostolical labors, ever hoping either for concessions on the part of the Roman court, or for a less hostile feeling on the part of the Emperor.

In France, a fresh storm had arisen against the Society of Jesus, with regard to an occurrence of which that society was totally ignorant. In 1721, the Oratorian Lelong was on the point of death. The curate of *St. Louis en l'Isle*, who knew him to be one of those opposed to the Bull, *Unigenitus*, demanded his retractation. Lelong refusing to comply, the curate declined to administer the sacraments to him, and at once the Jesuits were charged with being the cause of the refusal.

In the following year, 1722, the Abbé Boche, who had also objected to the Bull, was at the point of death, at Arles. Father Savornin, a Dominican, refused him absolution unless he retracted. The dying Abbé was obstinate, and refused to submit to the Church before going to appear before the tribunal of God. Another priest saw him, and administered the sacraments. The consequence was, that he was suspended by the Archbishop. Evidently, it was the Jesuits who were in the wrong. From one end of France to the other, there was one cry of hatred and reprobation.

These two instances of opposition on the part of two priests called forth a measure which became almost general. From the sick was demanded a certificate of confession before the last sacraments could be administered to them, so as to be assured as to the orthodoxy of their faith by that of the priest who had absolved them. Once



more it was the entire Society of Jesus that was accused of this rigorous step—that society which impiety and immorality, in league with Jansenism, accused of laxity in morals! At first, the Jesuits replied simply by silence. It was only a few years subsequently that they defended themselves by their writings. In 1729, the death of Cardinal de Noailles at last restored to the Fathers the free exercise of the holy ministry. The first act of Charles Vintimille, his successor in the See of Paris, was to remove the interdict which the Cardinal had persisted in maintaining during fifteen years!

The General of the society survived this consoling news but a few months. He died on the 28th of February, 1730. In the same year, Cardinal Corsini ascended the apostolic throne, under the title of Clement XII.

## Generalship of Father Francis Retz,

## FIFTEENTH GENERAL.

1730-1750.

## I.

FATHER TAMBURINI died without having named a Vicar-General. The professed members at Rome appointed Father Retz to fill that office during the interregnum, and the latter, having assigned the 17th of November, 1730, for the assembling of the General Congregation, was then elected by a unanimous vote, his own only excepted, on the 30th of the same month. He was born at Prague, was fifty-seven years of age, and had distinguished himself in all the offices which he had held.

Jansenism had just lost its mainstay, Cardinal de Noailles, who, without professing its doctrines, without even conscientiously approving them, had allowed himself to be ruled by its partisans, and had lent himself to their exactions with a weakness which was most lamentable on account of its serious results. Philip of Orleans no longer governed. The King had attained his majority. But Louis XV, who had been brought up in the midst of a depraved court, thought only of his pleasures, left the affairs of state to his ministers, and refused to trouble himself about the religious questions which had so agitated the preceding reign. Thus thrown upon its own resources, Jansenism felt the approach of its downfall. It endeavored to make one more spasmodic effort. It caused miracles to be

wrought at the tomb of Paris, the Deacon. It gave a recipe to a few adepts, to induce them to fall into fits on reaching the cemetery of the parish of St. Medard. It attracted the lower classes around the convulsed, and paid most liberally to whomsoever would declare himself possessed of an evil spirit, and, after exhibiting some horrible contortions in the presence of the assembled crowd, would attest his having been miraculously delivered from the evil spirit, through the merits of the holy Deacon, Paris. Matters were even carried so far as to cause the Chief of Police to order the cemetery to be closed, and forbid the repetition of scenes as indecent as they were ridiculous.\*

While Jansenism thus gave itself up to the ridiculous, and affected a pious belief in the miracles they so liberally paid for, the school of incredulity came to its aid, secretly deepening the fearful abyss into which it sought to engulf thrones and precipitate the altars. This school, of which Voltaire was the head, whose system was the negation of all truth, whose object was the destruction of Catholicity, had reached its culminating point. To the scandalous licentiousness of the regency was added that of the court of Louis XV. Society seemed to have lost all sense of right. The new philosophy could now force itself upon France, and rely upon numerous adherents. By its writings and correspondence, it propagated its principles with fearful rapidity, and soon the political and religious ideas of independence, which the Protestants and Jansenists had so plentifully sown in all parts, were seen to germinate, grow and develop themselves through the influence of these pernicious doctrines.

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\* The following lines were discovered on the gates of the cemetery on the day following, the irony of which aroused contempt for these pretended miracles :

“ De par le roi, defense a Dieu  
De faire des miracles en ce lieu.”

"A party was formed," said Dr. Ranke, a Protestant writer,\* "which founded its hatred of all religion on a system which destroyed all idea of a God, and all the essential principles of authority and society. A literature appeared which was opposed alike to the Church and to the government, alluring minds to itself and binding them with indissoluble fetters.

"It is evident that the various tendencies of this period were in little accordance with each other. The tendency of the Reformation was, of its nature, monarchical, which can not be said of the philosophical school, which speedily became antagonistic to the state. The tendency of Jansenism was toward opinions which were indifferent, if not obnoxious, alike to both. Notwithstanding the diversity of these ideas and sentiments, all these parties were united in action. In every country, at every court, two parties were formed, of which the one sought to maintain things in their normal condition, and to conserve the prerogatives of the Universal Church.

"This latter party was especially represented by the Jesuits, which Order seemed to be the chief bulwark of the ultramontane principle. It was against them that the storm was directed."

It is a Protestant who avows that "all these parties were united in action." The Jansenists devoted to the execration of the world the loose morals of the Jesuits, while, at the same time, they did not hesitate to "unite their movements" with the Protestants, with the impious and the atheists, in order the more surely to destroy all authority, whether spiritual or temporal. The Jesuits were regarded as "the bulwark" of the Church and of the Papacy; hence they were the first to be attacked. Calvin initiated this strategy. He first sounded the alarm, and first opened fire

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\* History of the Papacy. Tome iii, pp. 344, 345. (1848.)

from his batteries upon the society. His followers had ever been faithful in following his system of persecution; but two centuries of calumnies, massacres, pillages, and treachery have proved ineffectual in defeating that army of heroes. To accomplish this, fresh battalions, new weapons were needed. The evil one had invented Jansenism, and now, better informed as to its importance, he reinforced it with the sect of unbelievers. The "three tendencies would unite their action"—we shall soon see the result of this combination.

While the powers of darkness thus secretly maneuvered, a rumor began to spread in the city of Toulon. This was in 1731. The Jesuits were said to be so in league with the demon, that he did with them what he would. It was a fact not to be questioned. Catharine la Cadière, a very holy young woman, was unmistakably possessed by an evil spirit, through the influence of Father John Baptist Girard, Rector of the Seminary of the Marine, who had cast a spell upon her. It was Catharine who made this statement, and, hence, it could not be doubted. Moreover, it was very easy to obtain proofs of it, since Catharine demanded nothing better than to exhibit, gratuitously, to the public the positive indications of her condition. She might be seen daily.

The people, to whom these exhibitions were made, free of charge, hastened to the possessed one, to witness, in breathless excitement, her unnatural contortions, and hear her diabolical talk.

Catharine was attended, during these scenes, by her brother, or by her confessor—the former a Jacobin, the latter a Carmelite, named Nicholas. Both were Jansenists, and we are aware that, at that time, Jansenism was subject to convulsions, and in great repute.

The Bishop of Toulon, La Tour du Pin Montauban, disapproving the affair, would not permit the exhibitions

of Catharine, and interdicted both the Jacobin and the Carmelite who had favored them. On the following day, the Carmelite and Jacobin presented themselves at the episcopal palace, and were received by the Bishop.

"My Lord Bishop," said they to him, "you have withdrawn our powers."

"Yes; because you have caused your penitent and your sister to counterfeit the actions of one possessed."

"My Lord, if we are to be interdicted, it is only just that Father Girard should share the same fate. You must, therefore, reinstate us, or silence him."

"I will do neither the one nor the other."

"Well, my Lord, we will lay the matter before Parliament; we now give you notice of our intention. It is in our power to ruin Father Girard, and ruin him we will. As for ourselves, we shall want for nothing; for we have the assurance of receiving fifty thousand *livres* if we succeed."

The Bishop remained firm, and dismissed the two Jansenists. The latter lost no time in laying their charge before Parliament. The investigation was searching. The Bishop furnished, in writing, the details which we have just related, and which seemed scarcely credible; and when justice was fully informed, to the shame of popular credulity, this is what it discovered.

Catharine la Cadière was accustomed to confess to Father Girard, when, all at once, she declared that she had been favored with visions, ecstasies, and revelations. Father Girard, after having duly investigated matters, made known to his penitent that he could no longer receive her confessions. He had discovered that she had been imposing upon him. Catharine, wounded in her pride, and furious at the thought of being detected, conceived the idea of avenging herself, by accusing Father Girard of having caused an evil spirit to torment her. Aided and abetted by the Jan-

senists, she had enacted the scenes we have just related, of which all the shame fell upon herself and her abettors. But the Jansenists still continued to avail themselves of this ridiculous affair. They issued pamphlets, composed songs, and spread the report that Father Girard had been burned alive at Aix; in fact, they left nothing undone to startle or amuse France at the expense of the Jesuits. A Parliamentary decree, proclaiming the innocence of Father Girard, put a stop to these outrages.

In the following year, there was need of a charge against the Jesuits at any price, in order to engage the attention of the people, and, as nothing offered as a pretext, the Jansenists were compelled to come to the rescue. They publicly announced that Father Chamillard had died, at Paris, objecting to the Bull, *Unigenitus*. This was a reiteration of the Lutheran calumny, that the celebrated Father Canisius had joined their ranks. Chamillard died objecting to the Bull; this was to say that he died a Jansenist, a heretic, an apostate. It was a triumph for the defeated sect. The journals seized upon the report, and recapitulated the wonders which had accompanied and followed this un-hoped-for death. The Jesuits, ashamed of their defeat, had contended with the Jansenists for the possession of the coffin of Father Chamillard. The latter, being victorious, had carried it off, and deposited it in a cavern—no great honor to his remains—and from that cave, from that coffin, exhaled a delicious odor, which impregnated the entire locality. Still more; by invoking Father Chamillard, at not too great a distance from the cave, marvellous cures of both mind and body were effected. Had the good Father been a Jansenist from his birth, he could not have done more. This tale was absurd enough to be received with entire confidence, and it was successful. But, one day, a letter was received from Father Chamillard, announcing that he was not dead, and that he did not object

to the Bull; but that he still lived, and was a Jesuit, and loudly denied the fable published by the sectarian journals. He added:

“It is evident, by what has taken place in regard to myself, that if the Jesuits would only appeal against the Bull, from that very moment they would all become great men—men of miracles, in the opinion of those who to-day so bitterly decry them—even as myself, since my reported death. But we can not purchase the praises of the innovators at such a price. We consider ourselves honored by their outrages, when we bear in mind that those who so mercilessly defame us, in their discourses and libellous language, are the same who so impiously blaspheme all that is most holy and deserving of respect, in the Church and in the state.”

The combined movements of the three tendencies should not, it seems, have persevered in this course. Where is the advantage of a calumny, the falsity of which is so easily proven? True, Calvin's cry was, “Calumniate! calumniate! something will always remain.” The triple alliance was most desirous of gaining this something, and so it declared the Jesuits thieves. In 1738, the whole of Belgium was thrown into a state of excitement by one Madame Vianen, who asserted that the sum of three hundred thousand florins had been extorted from her by Father Janssens. Here was another suit to defend. The Jesuits could not permit an accusation of this sort to hang over them. The result was, a declaration from the Supreme Council of Brabant, setting forth that they found Father Janssens innocent, and free from all reproach.

“The Jesuits,” says Ranke, “were all-powerful, principally from the fact of their confessing princes and the higher classes, and from their having control of the education of the young.” This fully explains the bitter hatred of their enemies in pursuing them with their calumnies. It was absolutely necessary, to their ends, to alienate public confidence from the members of the so-



ciety; it was all important to withdraw from them the education of the young, whereby they formed future generations, and trained up those who were to compose it in too moral and Christian a spirit. "In the midst of this new progress," continues the same author, "they (the Jesuits) remained steadfastly attached to orthodox doctrines, and submission to the Church." Hence, the necessity of destroying an order which educated youth in a spirit of obedience, and which the coalition of the Reformation, Jansenism, and unbelief sought to destroy. This party, according to its own admission, was bent on the destruction of the Church; but, before reaching the heart of the citadel, it was necessary first to scale the outer walls, to beat down the ramparts; it was necessary to annihilate the Society of Jesus.

In the year 1746, a poor, dying man, in one of the wards of the Hotel-Dieu, in Paris, who had just received the last sacraments, called around his death-bed the whole of the clergy attached to the institution. One of these, the Abbé Cussac, was seated before a small table, which was furnished with pen, ink, and paper. He was about to write down the last words of the expiring penitent.

"Gentlemen," said he, "I am a Fleming. My name is Josse Deroosen. I have had the unhappiness of committing a perjury, which I wish to retract. Here is a document, signed and sealed under my own hand, and on the envelope of which I have myself written, '*For the Supreme Council of Brabant.*' I now desire to have a document drawn up containing what I shall dictate to you, which I request you will all sign as witnesses, and forward, together with my retraction, to the Council of Brabant, in order that I may thus appear with less fear before the dread tribunal of Almighty God."

The priests at once prepared the document, which they assured Josse Deroosen should be sent to Flanders without

delay. The dying man appeared to await the promise to quit this world, for in a few moments he breathed his last.

The Supreme Council of Brabant, having examined the documents thus addressed to it by the Vicars of the Hotel-Dieu of Paris, summoned two notaries, in order to comply fully with the intentions of Josse Deroosen, whose retraction they read as follows:

“GENTLEMEN: It having pleased Almighty God to make known to me, through the voice of His minister, and still more by His Grace, the injury I have done Him, the damage I have caused my neighbor, and the deadly blow I inflicted on my own soul by the false testimony I have given with regard to the three hundred thousand florins which Madame Vianen alleged had been extorted from her by the Reverend Father Janssens, of the Society of Jesus; and, convinced by the holy Gospel that I can not hope for the Divine mercy, nor participate in the glory of His elect, unless I retract that which I had falsely advanced upon oath, I, of my own free will, hereby retract it.” . . . [And further down:] “I beg of you, gentlemen, to look upon the statement I then made before M. du Chaisne, *rapporteur*, as false, and as having been extorted from me by solicitations,” etc.

This fresh check did not occasion the slightest feeling of shame in the enemy's ranks, nor did it produce the least discouragement. On the contrary, calumny was heaped upon calumny with greater zeal than before. Soon the Jesuits found even those from whom they ought to have received support and protection turn against them. But let us not be surprised.

“Reforming ministers,” says Dr. Ranke, “were placed at the helm in almost all the Catholic states—in France, Choiseul; in Spain, Wall and Squillace; in Naples, Tanucci; in Portugal, Carvalho—all men, who had made it the main thought and object of their life to limit the pretensions of the Church. In them the ecclesiastical opposition acquired representatives and champions; their individual position rested upon it, and open war was the more inevitable, since they found the Jesuits constantly laboring

to obstruct their designs by personal counteraction, and by personal influence over the highest classes of society.”\*

Such was the influence which called forth so many reproaches; such the use they made of it. They employed it to combat alike the enemies of the Church and of the state.

## II.

BENEDICT XIV had, at length, put an end to the difficulties with regard to the Chinese and Malabar customs. First, by a Bull dated July 11th, 1742, and by a second one dated September 12th, 1744, the Malabar rites and the honor rendered in China to Confucius and to ancestors were no longer to be allowed by the missionaries. The Jesuits willingly submitted to this command, which was the signal for persecution throughout the Chinese Empire. The Jesuits were hunted down and put to death, and those neophytes who refused to join in the national ceremonies condemned by the Sovereign Pontiff, suffered a like fate. Fathers Hervien, Chalier, Beuth, and de St. André were the first who fell martyrs to their obedience to the apostolical decision. Soon after, Fathers Du Gad, des Roberts, de Neuville, Tristan d'Athemis, and Jose Henriquez entered heaven by the same means. At Peking alone were the Jesuits protected from the fury of the Mandarins. The Emperor was desirous of retaining them at his court, in their character of learned men and diplomatists, and the holy religious submitted to be thus considered, in order that they might keep alive the faith among the Christians. Father de Ventavon was mechanic to the Emperor; Fathers Castiglione and Attiret were his painters; Father Hallerstein presided over the school of mathematics; Father Michael Benoit constructed appa-

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\* History of the Popes. (Austin's Trans.) Book VIII, § 18, p. 235.

ratus to supply the gardens of the palace with water, which he elevated to a great height, to the admiration of the monarch and his court. In this way, each Jesuit sought to make himself necessary, in order that he should not be compelled to leave the Christians, who alone could preserve the seeds of the Gospel in that unhappy country.

The declaration of submission of the missionaries of India had arrived at Rome long before that of the Jesuits who were dispersed throughout China could be dispatched; so that the Pope, for a time, was in doubt as to their compliance, as may be perceived in his Bull of the 12th of September, 1744. But this Bull, on its way to China, crossed the declaration of entire submission, which the Jesuits, not one excepted, had sent to Rome. The pontifical censure was another great source of sorrow to these missionaries, who had lost the fruits of so many years of labor, privations, and sufferings of every description. Not one permitted a murmur to escape his lips. All submitted to the censure with the same meekness and humility with which they received the condemnation of their toleration.

The Reductions in Paraguay had augmented considerably. It sometimes occurred that the savages, being unable to bear the sedentary and laborious life which was to lead to their civilization, would suddenly decamp, and resume their wandering habits. In such cases, the missionaries would set out in search of them, and, after incredible hardships and fatigues, would frequently succeed in bringing them back. But they not unfrequently met with martyrdom in those heroic adventures after the strayed sheep of their flock. In the space of a few short years, Fathers Carvalho, d'Arce, de Blende, Sylva, Maco, Brother Romero, and many others, met their death at the hands of the savages, and their places were gladly filled by new apostles.

The Spanish colonists could not pardon the Jesuits for the wonderful progress which their neophytes daily made in civilization. The natives of the Reductions had been freed, and the Spanish considered that they had thus been robbed by the Christian charity and benevolence of the Fathers, who limited, as much as they could, the traffic in slaves. A political event came to their assistance, in the year 1731, which served as a pretext to their vengeance.

A party had been formed against Don Diego de Los Reyes, Governor of Paraguay. Don Jose d'Antequera, a member of the Royal Council, who had been sent to Assumption to obtain information regarding the accusations preferred against Don Diego, became the judge of his Superior, assumed his authority, and constituted himself Governor in his place. Don Diego de Los Reyes retired to the borders of the Parana, near the Reductions, so as to be under the protection of the Jesuits in case of attack. Antequera followed him, and encamped beyond the Tabiquari. The Jesuits could not be mistaken as to the intentions of the usurper, and, desiring to prevent an aggression on his part, wrote to induce him to retire. Antequera, perceiving in this intention a hostile feeling, in his turn expressed some apprehension. Father Francisco de Roblez and Antonio de Ribera, accompanied by the *Alcaldes* and the officers of the Reductions, sought him in his camp, and promised him not to proceed without a special order from the King.

The traitor was satisfied; he struck his camp, hastened to Assumption, and banished the Jesuits. Then it was that civil war, with all its horrors, broke out. Antequera, defeated and abandoned by his army, was cast into prison and condemned to death. He called to his aid the Jesuits, whom he had cruelly persecuted, notwithstanding that he had been their pupil. Fathers Thomas Caverio and Manuel de Galezan responded to his call. He cast himself at

their feet, craving their forgiveness, and expressing a heart-felt sorrow for his crimes ; he thus regained the sympathy of some of those who had handed him over to public indignation. Nevertheless, he underwent the chastisement he had merited, and died on the scaffold, July 5th, 1731. In the month of August, the *Junta*, composed of the Spanish colonists, again proscribed the Jesuits of Assumption, and Don Jose Palos, Bishop of the diocese, wrote as follows to Father Geronimo Herran, Provincial of Paraguay :

“This, Reverend Father, is the most unhappy day of my life, and I consider it a miracle that it has not been my last. I shall die of grief at the sight of my beloved Brothers and revered Fathers, expelled by the Common Council, whose obstinacy I have been unable to overcome, although I have threatened them three several times with excommunication, in accordance with the Bull *In cœna Domini*. I have extended it to all those who have counselled, abetted, or permitted so great a crime, by the general and individual interdict, which I have issued against the city and the entire province, although they have surrounded my cathedral with soldiery, and have prohibited, under pain of death, the ringing of the bells. Upon receiving the first intimation of their design, I sent word to the Father Rector to have all the doors of the college closed, but these sacrilegious men have forced them open. In my own house, I was surrounded by soldiers, not having the liberty even of making my appearance at the door. And I should have compromised my character had I followed the dictate of my indignation, which was to shake the dust from my shoes, accompany my beloved Fathers, and forever bid adieu to this excommunicated people.”

The insurrection spread. The Marquis of Castel Fuerte, Viceroy of Peru, called together his Council, and on the 24th of June, 1732, resolved upon taking up arms against the insurgents. But, in order to do this, it was necessary to secure the services of the natives of the Reductions, and one of the resolutions adopted by the Council

was, that "His Excellency be entreated to enjoin the Father Provincial of the Society of Jesus in Paraguay, or, in his absence, the one who had control over the missions of the said province of Parana, to furnish promptly to Don Bruno Maurice de Zavala, or to Don Augustino de Ruiloba, Governor of Paraguay, the requisite number of Indians, well armed, from the Tapès and other tribes, in order to compel the rebels to return to the obedience which they owe to His Majesty."

Father de Aguilar led forth seven thousand Christians of the Reductions of Paraguay, who were joined by others. The revolt was suppressed, but the fields, which had been deserted during the war, yielded no crops, and a famine arose, which engendered disease. The Indians made no complaint; they had learned from the Jesuits how to practise Christian fortitude. These good neophytes had not yet recovered from the many fatigues and privations they had endured, when they were surprised by a sudden attack from the savages, who penetrated as far as the capital of the provinces. The Governor appealed to the neophytes, who, led by the missionaries, again seized their arms, repulsed the enemy, and returned victors to their towns.

The civil wars of Paraguay had aroused the savage instincts of those Indians who, as yet, had not come within the wholesome influence of the Jesuits.

In 1735, Father Lizardi received orders to lead his Christians to the assistance of those of Concepcion, who were being constantly attacked by the Chiriguanas. The Father obeyed the summons. On the 15th of May, he was offering up the Holy Sacrifice, when a body of the Chiriguanas fell upon the little town, put the inhabitants to flight, dragged the holy Jesuit from the altar, and led him into captivity, subjecting him, on the way, to the most cruel treatment. His strength failing, he sank to the ground, exhausted. The savages saw that he was dying,



and his extreme attenuation not tempting their inhuman appetites, they stripped him of his vestments, placed him on a rock, moved off to a distance, transfixed him with their arrows, and left him to his fate. The neophytes of Conception went in search of the holy martyr. They discovered his remains on the 7th of June. The body was half devoured by birds of prey; his breviary lay open at that portion containing the office for the dead, and an epitome of the rules of his Order was found lying beside his crucifix. This was, indeed, the death of a true missionary, of a priest, of a Jesuit martyr! He was but thirty-nine years of age.

The late wars had just furnished proof of the power which the Jesuits exercised over the Indians, who owed them the spiritual and temporal happiness which they had acquired through Christianity and civilization. The Spanish and Portuguese, whose cupidity had to suffer for this happiness, saw fit to awaken the suspicions of their respective sovereigns on this subject. In 1737, Father Aguilar addressed a petition to the King of Spain in justification, and, after the matter had been fully investigated, especially the strict seclusion in which the Fathers kept their Indian neophytes, Philip V issued a decree approving, in every respect, the method pursued by the Jesuits in the government of their colonies. This decree was published in 1743.

While the King of Spain instituted these inquiries, Don Gomez d'Andrada, Governor of Rio Janeiro, imagined that he had discovered the real motive which induced the Jesuits to prohibit all intercourse between their neophytes of Parana and the European colonists. Don Gomez felt persuaded that they had made the discovery of some gold mines, which they secretly worked. His conviction on this point was so strong, that he could not conceive that any one could refuse to share it. But by what



means could this source of wealth be taken from the Jesuits? Don Gomez pondered, investigated, reflected, and, at last, communicated his discovery to the court of Lisbon, advising them to propose to Spain an exchange which she could not but accept. It was that of the beautiful and rich colony of St. Sacrament for the seven Reductions of Uruguay. Portugal hastened to make the proposal, which was as eagerly accepted by Spain. The sterility of Uruguay was known, and offered no prospects for the future, whereas the colony of St. Sacrament was not only most fertile, but was the key to La Plata, and rendered its possessors masters of the navigation of that river. The Indians of the Reductions of Uruguay numbered thirty thousand. Don Gomez had, in proposing the exchange, made one condition. It was that the thirty thousand inhabitants should evacuate the country, and thus be thrown upon the mercy of Providence. It was necessary that the land should be unencumbered, so that they might explore it without difficulty. The courts of Spain and Portugal ordered the Jesuits to prepare their neophytes for this evacuation, and superintend it. At the same time, Father Francis Retz, General of the society, dispatched an order in conformity with those of the two sovereigns, and added: "I would make it my duty, if such should be necessary, to surmount all obstacles which retain me at Rome, and proceed myself into those vast countries, so as to facilitate, by my presence, the prompt execution of the royal wishes." This order bore date February 15th, 1750.

Father Francis Retz did not witness the execution of his commands. He foresaw the great grief of the good Fathers in fulfilling the sacrifice imposed on their obedience and that of their neophytes, but he did not live to share it. On the 29th of November, of the same year, 1750, he departed this life, and went to meet those of his

brethren who had preceded him to a better world. He had had the happiness of obtaining the canonization of St. Francis Regis. This was a sweet and consoling thought to him in his last moments. Father Ignatius Visconti, whom he had appointed Vicar-General, named the 21st of June, 1751, for the assembling of the General Congregation.

Generalship of Father Ignatius Visconti,

SIXTEENTH GENERAL,

AND OF

Father Louis Centurioni,

SEVENTEENTH GENERAL.

1750—1757.

I.

ON the 4th of July, 1751, Father Ignatius Visconti, of an ancient and noble Milanese family, was called to the government of the Society of Jesus. It was at a period when the powers of darkness had put forth their last effort in all the courts of Europe, in the venom of the new philosophy. Unbelief was the rage of the day. It was necessary to doubt every thing, to question even the existence of God, to affect a profound contempt for the most sacred things, to declare hatred to the Jesuits, to look with pity and disdain upon those who were so small-minded as to retain a spark of faith, and ridicule the ignorant who were so benighted as still to fulfil the chief obligations of religion. By these means, men won for themselves a reputation for learning and sound judgment, held a good position in society, and even aspired to the government of the state. It was not, however, this kind of merit which had raised to power the Prime Minister of Portugal.

The house of Carvalho d'Oeyras was so dreaded in Estramadura for its hereditary wrath, that a wealthy citizen of

Oeyras had left a legacy to his parish, on condition that the priest, after the parochial mass each Sunday, should recite, with the faithful, three *Paters* and three *Aves*, to implore Almighty God to preserve the city from the fury of the Carvalhos. This practice had long existed, when, in 1750, the heir of the house—Don Sebastian Carvalho, Count d'Oeyras, and subsequently Marquis de Pombal, who had gained the confidence of the Jesuits—made use of them as a stepping-stone to power.

John V had just died, and was succeeded by the Infante Don Joseph. The Marquis de Pombal was ambitious of becoming Prime Minister, that he might be the better able to carry into execution the various plans he had conceived; but this was no easy matter. The leading nobility of the kingdom were not ignorant of the principles and designs entertained by the Marquis de Pombal. They had discarded him, and kept him away from the court, for which he had secretly vowed to be avenged. In order to accomplish this, he had deceived the Jesuits, who could not believe his hypocrisy. Father Joseph Moreira was confessor to the Infante. It was to him especially that the Marquis confided his plans of reform, if he should ever be placed in power. The projects for amelioration which he had thus made known to the Father, were directly the opposite of what he, in his heart, contemplated. As soon as the Prince ascended the throne, his confessor did not hesitate to suggest to him, as Prime Minister, the name of a man whose ability was on a par with his eminent piety. King Joseph placed too much confidence in Father Moreira not to listen to his suggestion, and, accordingly, the Marquis de Pombal was raised to the high position he so much coveted. His plans of reform were about to be developed.

The entire royal family had selected their confessors from among the members of the Society of Jesus. Father

Joseph Moreira was confessor to the King and Queen; Father Oliveira, of the Infantas; Father Costa, of the King's brother, Don Pedro; Fathers Campo and Aranjuez, of the King's uncles, Don Antonio and Don Emmanuel. Thus, there were five Jesuits attached to the court. This was too much for Pombal, who had no longer need of them. It was all-important to him to procure their dismissal. Thanks to Father Moreira, the King had entire confidence in his Minister, and the latter lost no time in taking advantage of it. He flattered the tastes, inclinations, and even the passions of the monarch so dextrously that Joseph I, who was naturally weak and careless, blindly permitted himself to be guided by his favorite, to whom he abandoned the entire control of the government. The latter augmented the number of prisons, which he filled with inmates. Whosoever had the misfortune of displeasing him was quietly arrested, and confined in one or other of the dungeons of the despot. In 1754, he induced the King to sign a decree to the effect that, as a prime minister was liable to be assassinated for his political acts, any such attempt should be treated as high treason. This accomplished, Pombal had no difficulty in convincing the King that if a minister's life was thus exposed, that of the King himself must be still more so. In fine, he went so far as to state that his close watchfulness had resulted in the discovery of a conspiracy, as certain as it was incredible. The Prince Don Pedro courted popularity, with the view of supplanting his brother on the throne. In this the Jesuits seconded his designs, and aided him by their influence over all classes of society.

The decisive blow had been given. Suspicion was attached to the Jesuits; distrust had obtained entrance into the heart of the monarch, and nothing more was needed than to keep alive the jealous feeling. The Minister impressed His Majesty with the necessity of maintaining the

greatest secrecy. He placed at the disposal of the King all the writings which heresy, envy, and impiety had invented against the Society of Jesus, and caused the same works to be freely circulated among the people. A very few days elapsed before the persecution commenced. Father Ballister was arrested and banished, under pretext of having cast reflections on a measure of the Minister. Father Fonseca was treated in like manner, for having made suggestions which were far from favorable to the same proceeding. The banishment of the entire Order from the kingdom was momentarily looked for, when, on the 1st of November, 1755, a terrible earthquake visited the city of Lisbon, followed by a fearful conflagration. The capital was but one heap of ruins. The sufferers were numerous. Death, devastation, and misery were to be seen on all sides. The Jesuits had seven houses in the city; they were either destroyed by the shock of the earthquake or consumed by the flames. The Fathers, regardless of their own interests, thought only of the sufferings of the people. They dispersed themselves throughout the city, consoling and encouraging all, giving succor to the wounded, and endeavoring to subdue the devouring element, seconding the efforts of Carvalho, the Prime Minister, and devoting themselves with extraordinary self-denial to acts of the sublimest charity. Father de Malagrida and Brother Blaise accomplished such wonders, that the people were struck with admiration, to which they loudly and continuously gave expression. That same people, whose anger had been excited against the good Fathers, now ceased not to call down blessings upon their heads, designating them as the second saviors of the unfortunate population of Lisbon. The King, moved by these services, rendered during a calamity of which they themselves had been the first victims, recalled the exiled Fathers, and had the parent house rebuilt at his own expense. Father de

Malagrida, taking advantage of the King's good will, brought him back to a proper sense of his duty as a Christian, of which, for some time, he had been negligent, and all appeared to forebode a happier future, when the Marquis de Pombal renewed his opposition. Father de Malagrida had succeeded in leading back Joseph to the piety of his youth. This was exercising an influence over the monarch which Carvalho desired no one but himself to possess. On that and on many other accounts, the Jesuits could no longer be tolerated at the court.

The exchange of the territory of Uruguay for the colony of St. Sacrament had not been completed. On receiving the order from the General of the society, Father Barreda, Provincial of Paraguay, had appointed Father Neydorffert to assume his place, and, notwithstanding his advanced age, he hastened to communicate to the Caciques, and missionaries of the Reductions interested, the command which he had received from the sovereigns and from his Superior. The Caciques declared that they preferred death to the unjust banishment thus imposed upon them. They had themselves founded these colonies, built the towns, cultivated the barren soil, erected these churches, so dear to their hearts, and were unwilling to give up any of these to Portugal, and, if compelled, they would have recourse to arms to maintain their rights and defend their homes.

The Jesuits fully understood the position, and participated in the grief to which it gave rise. They sent addresses to the two courts, imploring them not to urge the completion of the proposed exchange. The Minister Pombal charged them with creating discontent among the neophytes, in order to retain possession of the gold mines—that dream of Don Gomez d'Andrada. The Fathers urged the matter no further, for they felt that, to such a charge, their only answer was to employ all their influence over the Indians, and yield the field to the cupidity of



the government. But the Indians were sufficiently civilized to understand the injustice of which they were to be the victims. They accused the missionaries of being the instigators of the exchange. Others charged them with weakness and indifference; and all, worked upon by the emissaries of Don Carvalho, felt convinced that the Jesuits, whom they had so dearly loved, had only instructed and civilized them for the benefit of Portugal, to whom they were now to give up the fruits of all their toils.

Several tribes, refusing to yield to the appeals and exhortations of the Jesuits, from whom their enemies had sought to alienate them, rebelled against the Portuguese. Some were compelled to surrender; others retreated, and, being no longer guided and watched over by the Jesuits, suffered by their proximity to, and intercourse with, the vicious Europeans. Thus, the natives were deprived of that life of innocence and simple piety which had so long constituted their true happiness.

The Portuguese, being now masters of the Reductions, dug and sought in vain, under the direction of qualified engineers, who were sent by the avaricious Pombal, but no gold mines could be found. Ashamed of his defeat, Don Gomez was forced to recognize that the mines had existed only in his own imagination. He made this admission to Don Carvalho; he avowed it to the Jesuits, and he was sorely distressed at the unfortunate bargain into which he had led his government, and which he desired to annul; but it was too late.

The fable of the gold mines enriching the Jesuits needed no further contradiction. It died a natural death. Another had to be invented. The Jesuit King had not, as yet, suggested itself to any calumniator's mind. Pombal first conceived the idea and gave it birth. Innumerable writings, in almost every language, were, by his direction, circulated throughout the entire country, which set

forth that the Jesuits reigned supreme in Paraguay; that all the Reductions founded by their exertions had just been united under one sceptre, and that a Brother Coadjutor had been proclaimed Emperor of Paraguay, under the title of Nicholas I. Gold mines, which were unknown to the Europeans, supplied the precious metal which was converted into the current coin of the empire, bearing the effigy of the Jesuit Emperor. In this calumny the ridiculous contended with the absurd. People of sense could not suppress a smile, which was followed by a burst of indignation against the author of the infernal libel. Unreflecting minds saw in it the ambition of the Jesuits, and really gave it credence, for no other reason than that *it was in print*. The King of Spain, being fully informed of the state of the case by Don Zevalos, Governor of Paraguay, caused the calumnious pamphlets of the Portuguese Minister to be burned by the public executioner. He took this step, notwithstanding the earnest entreaties of the Duke of Alba, who was in league with Don Carvalho, and believed that such a monarch as the Emperor Nicholas I, Brother Coadjutor of the Society of Jesus, really ruled in Paraguay. Don Zevalos had visited all the Reductions. The Caciques had related to him all the efforts of the Portuguese to injure the Jesuits in their estimation, the weakness they had displayed in entertaining these suspicions, and the regret which they now felt for the same. The Governor had met, throughout his dominion, nought but faithful and submissive subjects, pious Christians, missionaries of edifying and exemplary lives, and he could only deplore the existing relations between the natives and Europeans; for, to many, it was impossible to restore their former Christian innocence, their childlike docility, their gentle and simple piety, although they were still edifying Christians.

The Marquis de Pombal contemplated an alliance be-

tween the Princess de Beira and the Duke of Cumberland. By such a union, he saw a means of placing a Protestant on the throne of Portugal, and thus establishing Protestantism in the kingdom. The Jesuits, who were the spiritual directors of the royal family, had opposed the alliance, the consequences of which could only be injurious to religion. Pombal could not forgive this opposition to his plans. Among the gentlemen of the court, there were many who were as hostile to him as they were friendly to the Jesuits. He sacrificed them to his ambitious views, and to his diabolical hatred of the Society of Jesus. He removed all the nobility from the administration and state offices; he imprisoned, confiscated, and persecuted; he handed over the universities to the control of Protestants, Infidel philosophers, and Jansenists, and isolated the King from all those who could have opened his eyes to so much iniquity. The confessors of the royal family were still at the court. These he had not yet dared to expel. But, on the 19th of September, 1757, he caused Fathers Moreira, Costa, and Oliveira to be forcibly carried off from the palace. He, at the same time, wrote to the King's uncles, ordering them to select other confessors in the place of Fathers Campo and Aranjuez, and, finally, prohibited the Jesuits from appearing at court. In order to justify this tyranny in the eyes of the royal family, he accused the Fathers of conspiring against the state. The Provincial ordered his religious to make no reply, but to suffer patiently. Of what avail would be an attempt at justification, when the avenues to the throne were closed against them? Did not every honest mind in Portugal render justice to those Jesuits, so beloved, so respected, and so venerated throughout the kingdom?

## II.

NOTWITHSTANDING his scandalous life, Louis XV had a confessor, in name; it was the custom. Father Pérusseau, who had filled that office, died in 1753, and immediately philosophers, Protestants, and Jansenists used every means in their power to have the Jesuits excluded from this function. The Bishop of Mirepoix, Boyer, who had the disposal of the benefices, strenuously opposed their efforts, and caused the nomination of Father Onuphre-Desmaretz, of the Society of Jesus, in spite of the hostile coalition.

In the same year the Parliament was banished. With this mark of the King's displeasure, the Jesuits had nothing to do; but it was convenient that they should bear the blame, and, accordingly, they were charged with having excited the anger of the Queen and the Dauphin against the chief magistrates. They were even accused of ruling the Archbishop of Paris and the Bishop of Mirepoix, of imbuing the mind of the Count d'Argenson with a hatred of all the Parliaments, and of leading by the nose the valiant Marshal de Belle-Isle. Free-thinkers asserted that their influence was unlimited, and all felt constrained to give credence to these absurdities.

The whole of the French colonies of the New World were under the spiritual rule of the Jesuits. The missions there were numerous, laborious, and perilous, as were all those of the two Americas. The government, in giving establishments to Jesuits, at the same time ceded to them a tract of land, destined to meet the wants of the numerous missions, as well as the requirements of the colleges, which were gratuitous, and the personal expenses of the missionaries. The procurators\* improved these lands,

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\* Those who have charge of the temporal affairs of a house, college, or province of the society.—Tr.

exchanging their produce with the French merchants for provisions and the most necessary articles of consumption—wine, oil, flour, cloth, linen, and the like—which could not otherwise be obtained in their own country.

Father Antoine de Lavalette, descended from a noble family of Rouergue, which had furnished a Grand Master of the Knights of Malta, was Procurator-General of the Caribbee missions, and had, for more than twelve years, resided at Martinique, when, in 1753, he was denounced, both to the Minister of Marine in France and to the General of the society, as being engaged in commerce. Father Visconti at once ordered Antoine de Lavalette to repair to France, to give an account of his alleged conduct. Rouillé, French Minister of Marine, sent a similar order. The Jesuit obeyed. The Intendant of the Isles du Vent, Hurson, being in a position to fathom the motives of such an accusation, addressed a letter to the General of the society, dated September 17th, 1753, in which he expressed the great astonishment of all those who best knew Father de Lavalette, at the calumny uttered against him. The Jesuit was so much beloved and respected at Martinique, that the most honorable and distinguished colonists also wrote to France, protesting against the imputation.

These contradictions and testimonials being conclusive, Father de Lavalette was sent back to Martinique, where he was anxiously awaited, and where, to the great satisfaction of the inhabitants, he arrived in the month of May, 1755. During his absence, the administration of the temporal affairs had been much neglected.

The Jesuits, ever engaged in preaching, hearing confessions, or in winning over converts, trouble themselves but little about worldly matters. On arriving in the Caribbees, the spiritual wants of the mission so entirely engrossed their attention and occupied their time, that, being in want of common necessities, both for themselves and for the

missions, they had been compelled to contract a loan. The land which had been ceded them had to be cleared and cultivated before it could yield any thing, and, in the mean time, they had to live, to found and support missions, as well as to expend money, in order to prepare a future revenue. All this had caused them to contract considerable debts, a good portion of which Father de Lavalette had already liquidated, when ordered to return to France, in 1753.

On his arrival, after an absence of two years, he found himself in a worse pecuniary position than before, consequent upon the neglect of the temporal affairs of the missions. This necessitated the incurring of fresh responsibilities. He purchased more land, in order that, thereby, he might be the sooner able to meet the liabilities of the various houses, and, finding that matters were improving, he ventured a little too far, in the hope of being the more quickly out of debt. He bought more land at Dominica, for which he procured another loan, and then, and then only, did he begin to trade. He exceeded the limits assigned by the constitutions of the society, and thus merited the censure to which he had been so unjustly subjected, a few years before. Then Providence, as we have seen, took upon itself the care of his justification; now it seemed to accuse him by multiplying its chastisements. An epidemic proved fearfully fatal among the laborers whom he had engaged to clear and cultivate the lands; war broke out between England and France, and a ship, which was chartered and laden on his account, was captured by an English cruiser. Father Lavalette did not shrink on the brink of the precipice, of which he had already measured the depth. The confidence he inspired was such, that he could have obtained sufficient time to have repaired his losses, with the resources still at his command; but all that he saw was his debts, and all that he felt was his

anxiety to liquidate them at the earliest moment. He entered upon fresh undertakings; but no more than the others did these receive the blessing of Almighty God, for they were contrary to the spirit of the Institute. Father Lavalette had not profited by the warnings and lessons of Providence; he was now about to receive the warnings of men, to whose lessons he would be compelled to submit. While he thus contracted new obligations and speculated afresh, the firm of Lioney Brothers, of Marseilles, who were his creditors, learning the disasters which had befallen him, became uneasy about the payment of their claims. They informed the Jesuits of Marseilles. The Superior at once wrote to the General of the Order, communicating the melancholy fact.

Father Visconti no longer governed the society. He had expired on the 4th of May, 1755, and Father Louis Centurioni was called to succeed him on the 30th of November of the same year.

In the month of September, 1756, he appointed Father de Montigny Visitor to Martinique, with instructions to examine into the accounts and management of Father de Lavalette, and to prohibit him from entering into further commercial transactions. An interposition of Providence prevented the departure of the Visitor. In the month of November, the General charged Father Huberland with the same commission; but the latter, like his predecessor, was hindered from starting by circumstances which he could not control. In the mean time, continued correspondence was kept up on the subject.

On the 5th of January, 1757, a man named Damiens made an attempt to assassinate Louis XV, by stabbing him with a knife.\* The assassin had served the Jesuits,

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\*It was not a poniard, as some historians assert; it was one of three knives found in the possession of the assassin at the time of



but had quitted their house some time previous. He had, likewise, been employed by several members of Parliament. Nevertheless, it was the Jesuits alone who had instigated him to this attempt on the King's life. The conclusion was not very logical; but when there is question of the society, men are willing to believe any thing. The truths of the Gospel are questioned; but the most absurd accusations are credited when preferred against the Jesuits. The positive denial of these accusations by Damiens himself was of no avail to silence the calumniators.

Father Centurioni, who, ever since his election, had been in ill-health, day by day visibly declined. Having appointed Father Anthony Timoni Vicar-General, he expired on the 2d of October, 1757. The Vicar-General having convoked the Congregation for the 8th of May, 1758, Father Lorenzo Ricci, who belonged to an illustrious Florentine family, was, on the 21st of the same month, elected Eighteenth General of the Society of Jesus, being, at the time, fifty-five years of age.

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his arrest. They were given in charge of the Parliament as evidences of his guilt, and subsequently preserved in the cabinet of the Attorney-General, Joly de Fleury, where we have examined them, as well as Damiens' handkerchief. They are clasp-knives, having a slightly curved blade fitting into a rudely-made wooden handle, and commonly called a *Eustache*. The handkerchief, also of common material, was a blue check. These articles, as well as the law report of the trial, which had been inclosed in a box ever since 1757, were, a few years since, handed over to the Imperial Library by the Joly de Fleury family, as were, likewise, all the archives of the Attorney-General.

## Generalship of Father Lorenzo Ricci,

## EIGHTEENTH GENERAL.

1758—1775.

## I.

THE idea of a Jesuit Emperor, of a Nicholas I, Brother Coadjutor of the Society of Jesus, had seemed very plausible to a people the most acute and enlightened of Europe, or of the entire world. The free-thinkers, who reigned supreme in the fashionable society in France in the eighteenth century, had only one regret, which was that they themselves had not been its originators. It is true that they adopted and used it as freely as if it had been the result of their own labors, and they had taken such pains to spread it, and to turn it to account, that it became quite the rage, especially in Paris. To deny the existence of God, and affirm that of the Emperor of Paraguay, was to show the very best taste. The Portuguese Minister, who was thought to be the author of this ridiculous fable, was declared to be a great man, and the philosophers, in their correspondence, lavished upon him the most flattering encomiums.

Don Carvalho needed no such encouragement. Firmly resolved to rid himself of the Society of Jesus, so as to succeed the more easily in abolishing Catholicity in Portugal, he was treating with Rome, for the purpose of obtaining the reformation of that Order, under the pretext that the Jesuits applied themselves to commerce in the

Brazils. Two Cardinals, who had been influenced by the enemies of the society, importuned the Pope to grant the Brief solicited by the Marquis de Pombal. Benedict XIV was in ill-health and very feeble. The enemies of the society, availing themselves of this circumstance, presented their Brief, urging His Holiness to sign it. The Sovereign Pontiff did so, and addressed it to Cardinal Saldanha, whom he named Visitor of the houses of the society in Portugal, and whom he charged with the execution of the Brief. This took place on the 1st of April, 1758. The General of the society was in total ignorance of the matter. Every thing had been carried on with the greatest secrecy.

A few days afterward, Benedict XIV, feeling his end approaching, felt grieved for what he had done, and dictated instructions to Cardinal Archinto for Cardinal Saldanha, hoping, by this means, to modify a measure which he so much regretted. He foresaw that evil-intentioned men might take advantage of this Brief, and he commanded the Cardinal to exercise great prudence, mildness, and discretion; to keep secret the chief accusations he might discover; not to communicate any thing to the ministers; to reject all the insinuations of the enemies of the society; to come to no conclusion, and to make a conscientious report to the Holy See, who reserved to itself the right of giving judgment.

These instructions partly annulled the Brief, since Cardinal Saldanha had thus no power beyond that of examining and reporting; but this was to cast a doubt on that which the Minister Pombal wished, by all means, to decide, and the Cardinal, being his instrument and his friend, had no will of his own. The consequence was, that they concluded to consider these last instructions as the hallucinations of a dying man, and not deserving of notice. On the 2d of May, 1758, the Jesuits were made acquainted

with the Brief of Reformation. Benedict XIV expired on the 3d, deploring his weakness in having yielded on this point.

The commissions of Nuncios, or Apostolical Visitors, cease on the death of the Pope, and the Briefs, with the execution of which they have been charged, are, by the fact itself, annulled in all places where they have not been published prior to that event. Cardinal Saldanha informed the Minister of the difficulty of his position, with regard to the province of Brazil, to which the Brief had not yet been forwarded. Don Carvalho ridiculed his scruples, and a decree of the Council ordered the publication and execution of the Brief of Reformation in Brazil, as well as in Portugal. Thirteen days after, the Cardinal issued a mandatory letter, setting forth that the Jesuits were engaged in commerce prohibited by the laws of the Church.

There was no question here of any trading in the least resembling that in which Father de Lavalette was so unfortunate as to embark; it was merely a question of an exchange, which was permitted to the missionaries by the Kings, by the Generals of the society, and by the Sovereign Pontiffs, which exchange was, moreover, indispensable for the support of the missions.

Not a single murmur escaped the Jesuits, ever heroic in their self-abnegation. Their papers, correspondence, books of accounts, all were taken from them, with a view of discovering therein some trace of a prohibited negotiation; but nothing of the kind was to be found. It was, nevertheless, necessary to strike at the apostolical existence of the Jesuits. The Minister willed it. The Patriarch of Lisbon interdicted all those of his diocese on the 7th of June, 1758.

A month later, on the 6th of July, the conclave raised Cardinal Rezzonico to the Sovereign Pontificate, and the newly-created Pope took the name of Clement XIII.

On the 31st of July, which was the feast of the holy founder of the Society of Jesus, Father Ricci, his eighteenth successor, prostrated himself at the feet of the successor of St. Peter, and presented to him an humble and touching petition regarding the circumstances which we have just related, with the request that the missionaries of the society should not be prohibited from continuing their foreign missions.

Clement XIII received this just demand with paternal kindness, and, in accordance with Father Ricci's desire, appointed a Congregation, to which was submitted the investigation of this melancholy affair. Don Carvalho, being informed of the kindly disposition manifested by the Pope toward the Jesuits, did not await the decision of the Congregation to strike anew the victims which the powers of darkness claimed at his impious hands. He had banished Fathers Fonseca, Malagrida, Fereira, and Torrez, whose popularity gave him umbrage, and he now sought to extinguish in others the spirit of their holy Institute. He succeeded no better by this mode of proceeding than he had by endeavoring to intimidate them. All continued firmly attached to their Order; all remained faithful to their vows.

The family of Tavora was one of the most ancient and illustrious of Portugal. In both respects, the Carvalho family was its inferior. Nevertheless, the all-powerful Minister, fully convinced that no one would ever dare to oppose his sovereign will, demanded an alliance between his son and one of the daughters of Tavora. The nobility kept aloof from him, and he relied upon this alliance to compel a more favorable intercourse. The Marquis of Tavora refused the hand of his daughter to the Marquis de Pombal, and the latter vowed to be avenged.

On the 3d of September, 1758, Joseph I was present at an entertainment of the Marquis de Tavora. He remained

until a late hour, and, on his return to the palace in his carriage, he was fired at, the ball wounding him in the shoulder. On the following day, the entire city heard that the King had been attacked and wounded by the hired assassins of the Marquis de Tavora. Of course, the attempted assassination could have been only by his orders, for it had occurred just as the King left the house of the Marquis.

This public rumor, which was originated by the secret agents of the Prime Minister, appeared to have little effect upon him. He feigned to discredit it, and attributed the attempt upon the King's life rather to the Jesuits. The Tavoras continued to visit the royal family, frequenting the court, as usual, when, all at once, on the 12th of December, they were carried off from their dwellings—they, their relatives and friends—and cast into the dungeons of the tyrannical Pombal, the ladies being consigned to convents. Whoever was heard to express sympathy for the prisoners, or suggest their innocence, suffered the same fate. On the 12th of January, 1759, the Jesuits were declared to be instigators of, or accomplices in, the attempt to assassinate the King, and the Minister caused to be cast into the darkest dungeons of his horrible Bastiles Fathers Henriquez, the Provincial, Malagrida, Perdigano, Suarez, Juan de Mattos, Oliveira, and François Costa. The last named had been the confessor of the King's brother, Don Pedro, and his enemies subjected him to every description of torture, with a view to extort from him a single expression that might compromise the Infante; but tortures availed nothing with Father Costa. He suffered all, but accused no one.

On the following day, the 13th, all the members of the Tavora family, with the exception of the daughter of the Marquis, met their death on the scaffold, for having refused to enter into an alliance with the cruel and impious

Carvalho, Marquis de Pombal! For, never could that Minister adduce proof that any one of its members had had the least hand, or taken any part in the crime with which he had the hardihood to charge them, and of which he himself was accused by the whole of Portugal. The shot had been so fired as not to strike the monarch. It had never been proven that His Majesty was wounded at all. The ministerial explanations on the subject were most ambiguous. Every thing tended to show that Pombal needed a pretext to rid himself of a family who had offended him, and of the Jesuits, who obstructed his schemes for a religious reformation. Pombal did not stop here.

The Jesuits suffered without complaint; it was necessary to compromise them. Pombal, therefore, under the names of several of the Fathers of the society, published the most severe and libellous satires against the King. The Episcopacy, alarmed by such an extent of iniquity, appealed to the Sovereign Pontiff, praying His Holiness to interpose his authority in favor of the Society of Jesus, which was so cruelly outraged. Pombal pretended that his only desire was to restore the Order to the spirit of its founder, which he asserted it had lost, and that it was purely in its interest, and for its benefit, that he had interfered. To secure this reform, which he deemed so necessary *in the sole interests of the society*, he caused fifteen hundred Jesuits to be seized and imprisoned; he confiscated all their property, and caused to be remitted to the Pope a letter of Joseph I, announcing to His Holiness the determination of that prince to expel all the Jesuits from his states. This letter bore date April 20th, 1759.

At the same time, Pombal's agents in Brazil deprived the natives of the missionaries, who had caused them to become the children of God and of the Church. The missionaries were sent on board vessels bound for Europe,



without means, without provisions, and with less consideration than would be extended to the most desperate malefactors.

The Portuguese Ambassador at Rome, Almada, was a relative of Pombal, his tool and his friend. They were worthy of each other. The Minister, finding that the Pope did not respond to the letter of Joseph I with sufficient promptness, ordered Almada to concoct a Brief, in conformity with his views, and to forward it to him without delay. The Ambassador was not too delicate to perform this service for Pombal. He boldly composed a Brief, in which he made Pope Clement XIII fully approve the conduct and views of the Portuguese Minister, pointed out the use that was to be made of the confiscated property of the society, and empowered him to punish with death all those whom he should find guilty.

Pombal had threatened to estrange Portugal from its allegiance to the Holy See. Relying upon this menace, and being fully persuaded that Clement XIII would submit to any sacrifice to prevent such a schism, he did not delay the publication of the forged Brief, feeling assured that the Portuguese Jesuits, having the Pope against them, would have no one for them. Meanwhile, the authentic Brief arrived at Lisbon, and was far from resembling that which the diabolical hatred of the Minister had invented. The Pope essayed to calm the anger of the monarch and his Minister. He desired that the guilt of the Fathers should be proven; that the innocent should not suffer for the guilty, should there, in fact, be any such among them, and he demanded justice for all.

Pombal did not like counsel; he generally punished those who ventured to offer it. He could not tolerate such as contradicted him; his custom was to send them to prison and confiscate their property. As for those who dared for a moment to oppose him, they were consigned

to the scaffold. Being unable to apply any one of these methods to the Sovereign Pontiff, who continued his entreaties in favor of the Society of Jesus, he cleared his dungeons of all his Jesuit prisoners, and sent them to the Pope. On the 1st of September, 1759, a first installment of one hundred and thirty-three Jesuits was shipped on board a merchantman entirely too small for such a number of passengers, and almost destitute of any kind of provisions—their breviary and their crucifix being their only possessions, their only resource during the voyage. But the Portuguese did not hesitate to incur the anger of the Minister by giving succor to the innocent victims of his impiety. They supplied the vessel with provisions as well as they could, and the most affecting sympathy proved to the good Fathers that their friends were more numerous than their enemies, and that they had but to say the word, to witness a rising in their favor.

This single word, this permission, which would have caused the cruel and detested Pombal to be stoned to death, the Jesuits would not pronounce. Up to the very last moment, they exerted their influence, by word and example, to induce the people to submit to authority. They departed, leaving the deepest sorrow in those souls of which they had so long been the guides, the supporters, the consolers, and Fathers. They were dragged from their country, their families, their pupils; they were stripped of their property; they were accused of the blackest crimes, and not an expression of regret fell from their lips, not a sigh from their hearts. They blessed their friends, they prayed for their enemies, and placed their whole dependence upon Providence alone.

After their departure, the Marquis de Pombal strove to induce the novices, and the Fathers who had not yet made the four vows, to abandon a society which was now banished from Portugal. Cardinal Saldanha offered to relieve

the latter from their obligations by virtue of a self-assumed power. But promises and threats were lavished in vain. A few of the young novices allowed themselves to be persuaded, to the great scandal of the faithful, whose respect they thus forfeited. Father Joseph Carvalho, a relative of the Minister, heroically resisted, and sustained the courage and fortitude of all the young Jesuits who were not yet professed, and whom the emissaries of the Minister sought to inveigle. They were all cast into prison. The same course was pursued in the foreign missions. In America, Africa, and Asia, wherever there were Portuguese missions, the Fathers were seized and crowded on board ship. Some were consigned to Lisbon, others to Goa, and in the latter city they were reshipped on board the first vessel in port, regardless of its destination. Those who reached Lisbon were immediately divided into two classes—one of Portuguese, the other of foreigners. It was possible that the former might call forth indignation against the Minister, on the part of their families, and they were, therefore, sent to the Pope. The latter were imprisoned.

On the 24th of October, the first batch of banished prisoners arrived at the port of Civita Vecchia. The civil authorities and clergy, the religious orders, nobility, and people, flocked, with marked reverence, around the martyr apostles, and vied with each other in their offers of hospitality.

The good Fathers divided themselves among those who disputed the honor of entertaining them. The Dominicans, who received them in their convent, had a marble slab engraved, commemorative of their banishment and of their arrival at Civita Vecchia.

Soon, other convoys succeeded. All were welcomed with the same respect and veneration in the ports where they were compelled to touch, and, on arriving in Rome,

were received by the Sovereign Pontiff with a tenderness which tended to assuage their grief. When Pombal thus sent to Rome this great number of religious, he supposed they would become a burden to the Pope, who, he hoped, would then repent of the protection which he had afforded the Society of Jesus. In this he was disappointed. His Ambassador wrote to him that the Jesuits who had been banished from Portugal were the objects of general sympathy and admiration.

The Portuguese Minister was alarmed at the homage shown to his victims, but he received still more humiliating intelligence. The Brief which he had had the effrontery to put forth, ordering the expulsion of the Jesuits, was declared by the Roman court to be a forgery, and was burned by the public executioner both in Rome and in Spain. Don Carvalho felt that he was the subject of general malediction, but, thinking that he had not yet done enough to merit it, he added to his innumerable crimes one still more horrible.

Father Gabriel de Malagrida, an Italian, had passed a great portion of his life in the Brazilian missions. Being recalled to Portugal, he had there grown old in the exercise of every apostolical virtue, the object of general veneration, equally beloved and blessed by great and small, rich and poor; he was the father and the friend of all. Arrested at the age of sixty-nine years, on the charge of being an accomplice in the attempt upon the King's life—in reality because he was a Jesuit, and esteemed by the Tavoras—the holy religious had for three years languished in prison, when the Marquis de Pombal summoned him before the Inquisition, for having composed books containing prophecies and accounts of visions. The manuscripts remained in the hands of the Minister, and were not presented to the judges who had been called upon to adjudicate in the matter. One of the King's brothers was

Grand Inquisitor. He declined to decide upon a work unless he had first examined it. Pombal was bent on carrying his point; so he dismissed the prince, and conferred the dignity of Grand Inquisitor upon his own brother, Don Paul de Carvalho Mendoza, who had so ably seconded him in his persecutions of the Jesuits in the Brazils. A new tribunal was formed, to suit the views of the two Carvalhos. This tribunal could only be constituted by the Pope; but the Minister decreed that its decisions should be held valid, and its judgments executed, without this formality. The consequence was, that the venerable Father Malagrida was found guilty of blasphemy and heresy, and, as such, condemned to be degraded from the priesthood, and handed over to the secular authority to be burned alive. On the 21st of September, 1761, he courageously suffered at the stake, and heaven received his spirit.

Two hundred and twenty-one Jesuits still remained in the prisons of Pombal. One of these, Father Lawrence Kaulen, has revealed to us some of the tortures which they there endured with so much patience and courage. The Queen of France, Marie Leczinska, had, through the medium of the Marquis de Saint Priest, Ambassador of Louis XV to the court of Portugal, demanded the liberation of the three French Jesuits who were among the above-named prisoners. The Minister was constrained to give them up, and, in 1766, Fathers du Gad and de Ranceau, as well as Brother Delsart, were restored to liberty. Father Kaulen availed himself of this opportunity to pen some most affecting lines to the Provincial of the Lower Rhine, describing to him the sufferings of their imprisonment, so as to insure an increase of prayers in their behalf.

Pombal crowned the list of the enormities which we have just related by forcing the daughter of the Marquis

of Tavora into a marriage with his son! Was not this climax of his cruelties a sufficient proof of the innocence of his victims?

## II.

"On the 5th of July, 1762, at three o'clock in the morning," says Father Louis Du Gad\* in his narrative, "twenty-four Jesuits were arrested by the order of Pombal, namely: thirteen of the Vice Province of China, who lived at the house of St. Joseph; eight of the Province of Japan, residing at the College of St. Paul, and three of the French mission, who lived in the same college. Some were taken to the Dominicans, the others to the Franciscans. This separation was not of long continuance. In a few days, we were all reassembled in the college, where the store-rooms were assigned for our dwelling. These were four small rooms, one of which served both as chapel and refectory. All communication with the exterior was prohibited; the doors and windows were secured by iron bars, and, as a still greater precaution, sentinels guarded them day and night, so as to preclude the possibility of any one speaking with us, much less of conveying to us any article of comfort or relief. Even the sentinels were strictly enjoined not to give us any information of what was transpiring in the town. It was not long before the sale of our property was publicly announced, preceded by the reading of seven or eight decrees, some of which provided that our names should be ignominiously torn to pieces in the presence of the Christians and Idolaters, who had thronged to the spot. The Archbishop of Cranganor and the Bishop of Cochin were proclaimed rebels (both were Jesuits), because they had refused to abandon the missions of Malabar. All those who had any thing belonging to the Jesuits were ordered to declare its value within twenty-four hours, under pain of death; and whoever publicly manifested any esteem for them, or ventured to show them any compassion, was threatened with a like punishment, no matter how great the loss which he suffered in their ruin. Two aged women, who had been in the habit of going daily to the gates of our college to receive a portion of rice for their support, not finding the same charity at the door of any rich man, simply exclaimed, 'If the house of the

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\*Superior of the Missions of China, residing at Macao.

Jesuits still existed, we should not be reduced to starve.' They were overheard, accused, and sent to prison, where they had to pay for their too great sincerity.

"In the beginning of September, the property of the Vice Province of Japan and of the French mission was sold at auction, in front of the church. That belonging to the Vice Province of China was also sold at the same time, but at some distance from the church. We must not omit to state here, that he who presided at the confiscation of the property, had promised the Procurator of the French mission that they would set aside the amount usually sent to the missionaries, and which they were about to forward at the time of the seizure. Such were the promises made; but these same promises were no longer remembered, until a petition was presented to the Governor and to the Judges, in which Father de Nenvialle, Father de Bousset, and myself humbly explained that whatever the French mission possessed in that country was due to the liberality of Louis XIV; that the mission had nothing in common with the other Provinces; that each one had its respective laws, superiors, and houses; that the whole was under the protection of His Most Christian Majesty, and that if we happened to be at Macao, it was solely in consequence of the persecution of 1733, during which we had been compelled to leave Canton; that the Fathers of the College of St. Paul had been kind enough to receive the exiles, without, however, being put to any expense, since we paid our own board; that, moreover, as might be seen in the archives of Goa and at Macao, His Most Faithful Majesty, Don John V, had allowed the French to have a residence at Macao, and to attend to the affairs of their missions; and that, in consequence of this, we asked only that to which we were entitled by the law of nations, namely, to leave Macao, with all that belonged to us, and go to whatever place we should deem most advantageous for the missions of His Most Christian Majesty. To this just demand, which met with general approval at Macao, we received no response, and its only result was, that, three or four days after, the officer who had us in charge deprived us of writing materials.

"On the 5th of November, we were placed on board ship, by moonlight, being marched to the place of embarkation between two files of soldiers, besides an officer at the side of each, in case any attempt should be made to escape.

"It is difficult to conceive the scrupulosity of the Governor in his precautions for our safe conveyance to Goa; and, as if it did



not suffice to have placed the soldiers at every point of egress from the vessel on which we were, he ordered that every aperture, by which even the light of day could shine upon us, should be closed, with the exception of one, which was left open to enable us to read our office.\*

"It is not surprising, then, that a few days after our embarkation, although the weather was cool, we found ourselves so tormented with vermin that repose was quite out of the question. Nevertheless, we spent a month or two in this condition, until the captain, at our request, allowed six of us to go on deck in the morning, and a like number in the afternoon, in order that we might breathe the fresh air for an hour or two, but on condition that, if any one approached our vessel, we were immediately to go below. We had spent four months thus, part of the time on the voyage, and the rest in the different harbors at which we touched. It was in the port of Talichery, on the coast of Malabar, that Father Louis de Figuera, Rector of the College of St. Joseph at Macao, ended his earthly career, after an illness of thirty-eight days, deprived of all human aid. They were unwilling, even, that he should be interred in a church which was near to where we lay, a favor which the English, who were in possession of the port, had willingly granted. We had a narrow escape from being captured by pirates, and the reason they did not take us was, that they cared little for a vessel which, to all appearance, was freighted only with human beings. We had already passed through half of Lent in the greatest scarcity, as the provisions shipped at Macao, or during the voyage, had run out, when we fell in with a frigate from Goa, which took us on board. The captain, by his kindness and liberality, caused us, for a time, to forget our past sufferings.

"We at length reached Goa, on the 22d of March, after a voyage of fifteen days on board the frigate. Two days after our arrival, we went ashore, and were conducted to Fort Mormogam, about three leagues from Goa. This place afforded us true consolation, for it is on that spot that St. Francis Xavier is said to have first landed, in proceeding to the Indies. His feast is there solemnly kept every year, in commemoration of a signal grace shown to a soldier during the attack upon that place by the Dutch. As the latter were endeavoring to force an entrance, two balls were fired against the door, which, upon invoking St. Francis Xavier, recoiled, leaving only their imprint as a lasting monument of the

favor. It was in this chapel, which is dedicated to St. Francis Xavier, that we sought, in the celebration of the Divine mysteries, and in assiduously performing the exercises of a religious life, a solace for our grief, and an indemnity for being unable to visit the tomb of the apostle, the sight of which would not have been less efficacious in teaching us to be patient in the tribulations of captivity, than it had been in inspiring the most indefatigable zeal for the salvation of souls.

“After passing a year in this way, and while some of us were indisposed, and one in particular, who had received the last sacraments, was said to be in danger of death, we were compelled to reëmbark, and that in the night, because they feared the approach of an idolatrous Rajah, whose victorious army menaced Goa. Our sufferings were great, both that night and the following day. At length, on the 4th of February, we started on a fresh voyage, which proved even worse than the first. We were, however, fortunate enough to meet with a captain who was truly pious, and possessed of a generous soul. He was ever ready to do for us that which was not contrary to the strict orders which he had received from his court. In fact, perceiving, from the very first day of the voyage, that, in the portion of the vessel in which we were placed, there was no convenience for the celebration of the holy sacrifice, he assigned to us a space where, on days of obligation, one or two might say mass. Very different was he, in this respect, from the captain of the vessel which bore us from Macao to Goa, who, indeed, dispensed us from saying mass at all, not permitting us even to assist at the mass which one of us was called upon to celebrate for the crew, and who, when we were allowed to offer up the holy sacrifice, strictly forbade any one else to be present, and went so far as to punish a soldier severely who guarded our door, because, in order to have part in the holy exercise, he had advanced a few steps into the place in which we were confined. We were not long in discovering what tempests, salt provisions, and very little of them, combined with the deleterious atmosphere of the African coast, could accomplish. A great number became ill, and four died. The first was Father de Neuville, a Frenchman, aged sixty-nine. His death was caused by the fatigues and miseries which he had so patiently borne. He was so feeble that, being unable to stand, the last sacraments were administered to him, and he expired on the 30th of April, at the moment that the viaticum was being administered to another by his side. Eight days

after, Father Boussel died. He was the Procurator of the French mission in China, and was sixty-five years of age, but was in such a bad state of health that his life was only preserved by dint of the greatest care. He accepted the summons to another world with the greatest resignation. Next in turn was Father Emmanuel Gonzales, a Portuguese, who was a little over fifty years old, and to us a model of patience, and who died a most edifying death, having previously received the last rites of the Church on the 11th of May. Lastly, we lost Father Simoens, also a Portuguese, who was seventy-five years of age. His death occurred on the 16th of the same month, the very day of our arrival at the prison assigned to us at All-Saints Bay.

"We cast anchor in the bay, otherwise called St. Saviour, the metropolis of the Brazils, on the 15th of May. It was night when we landed, and we were imprisoned in one of our own houses, where our members were formerly wont to perform the spiritual exercises of St. Ignatius. There, thanks to the care we received, we speedily recovered from the effects of our sufferings at sea, and found ourselves able to undertake the remainder of the journey, which was much longer than the first portion. We were not destined to accomplish it without undergoing much suffering. The three Governors, of which the Bishop is the chief, took upon themselves to afflict us with one of a new character. For eight days they retained our luggage, which they examined again and again with the greatest scrutiny. What was our astonishment, when it was finally restored, to find that they had robbed us of the only consolation we had in our trials and hardships—our books; and, what will scarcely be believed, they pertinaciously refused to return two copies of the Holy Scripture, that we urgently demanded of them. Nor was it without much difficulty that they, at last, were persuaded to leave us our breviaries. That which is much more singular, and which no one could have imagined, was that they took down in writing a minute description of our persons. Each one, in the presence of the judge, had to declare his name, his country, the period at which he had come to the mission, and the different places at which he had been stationed. They wrote down our exact height, features, the color of our hair and beard; in a word, a full portrait. And, lest they might have been mistaken, we were summoned to appear daily before the same judge and notary, in order to compare and verify the descriptions.

"Our next embarkation took place on the 15th of July, the day

on which the society commemorates the Feast of the Forty Martyrs of Brazil.

“At last, after twenty-seven months of painful captivity, after having traversed the world from East to West, and after having been exhibited in the most commercial ports of Asia, Africa, and America, every-where being subject to opprobrium and contempt, we arrived at the mouth of the Tagus, near Lisbon, on the 16th of October, 1764, where we cast anchor. The whole of the 17th passed without our hearing any thing as to our ultimate fate. The following day, however, revealed it to us. At about an hour before the close of day, several persons came on board our vessel, and, toward midnight, ordered us all on deck. They summoned each one of us by name, and, as there were nineteen of us, they divided us into four parties, and placed us on board as many long-boats. We thus proceeded up the river for four leagues, when we were landed and placed in wagons; and it was still dark when we arrived at Fort St. Julian, where we were allowed only one hour's rest, although we all had the appearance of having risen from our graves. At the expiration of the hour, we were confined in dungeons. They first assigned to two of our Brothers, who were very ill—one was over seventy years of age and was blind—a prison, or compartment, a little less inconvenient and larger than the others. They gave them, as companions, two priests, whose duty it was to attend to them. The remainder were distributed, two by two, in different cells. All this was carried out in profound silence, not a single word being uttered by any one. These prisons in which we are incarcerated are a species of catacomb, the sides of which are arched, and formed into separate apartments by walls at certain distances, the compartments not being equal in size. The dungeon in which I am confined, and which I have occasionally measured, is twenty *palmes*\* long, by thirteen wide, and thirty high, and was under a street. To dispel the obscurity of this subterranean abode, we were accorded a lamp, by the light of which we read our office and performed our other duties. There were no apertures for light, save a vent-hole, or grating, two *palmes* long, looking toward the street, which, however, was so covered by boards as to impede the ingress of fresh air. In each of these dungeons there was an elevation of from three to four *palmes* high, formed of planks. It was on this that my companions and

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\* A palme—palme is a measure of four inches.—TR.

myself deposited our scanty baggage and miserable beds. The humidity of the place induced our jailors, after a few months, to afford us some extra covering. It would be difficult to believe how much we suffered in wet weather, in consequence of the water, which percolated through and trickled down the walls, and made every thing mouldy and rotten. The space that remained to us for exercise was not more than five feet. We were inclosed by two strong doors, secured by bolts. These doors were opened twice a day, morning and evening, just long enough to pass in our food and receive back the empty dishes. The food was plain and scanty, sufficient to sustain a man in tolerable health, but totally inadequate to the restoration of the sick. Nothing could be more wretched than the condition of those who were afflicted with infirmities. When the surgeon was called in, we might expect, through his tardiness, to find the malady increase, or, through his ignorance, to see the patient die. The harshness of the officer who had charge of us was such that he would not permit any thing to be brought to the sick at any other time than that fixed for the regular supply of food, as was illustrated in the case of one of our number, at the hour of his death, to whom, instead of a little beef tea, which he craved, they gave two raw eggs, the officer informing us that we could cook them over the lamps. Our clothing, having been a hundred times repaired, was soon in tatters, and they never saw the necessity of replacing it with other garments. All that we suffered during the severe season, failed to excite the least compassion in the cruel bosom of him who had us in charge. Instead of procuring for us clothing which was absolutely necessary, he was prompted by avarice to turn to his own pecuniary profit the amount allotted for that purpose by the court. They even went so far as to retain the small sum which had been assigned for a barber to cut our hair and shave our beards.

"No matter what our sufferings were for the want of common necessities, they were borne with patience; but that which grieved us most of all, was our being deprived of the sacraments. Who could have believed that in a Christian country, governed by ministers who made pretensions to piety, priests and religious, without being convicted of any crime, and who had passed their lives in doing good—some in the fatigues of the missions, with great success; others, who had suffered shipwreck, imprisonment, and even tortures for professing Jesus Christ, to whom, more than once, induce-

ments had been held out, if they would only renounce their profession—that such men, as though they were so many sacrilegious sinners, should be deprived of the heavenly bread of the Eucharist! And, it is with dismay that I record it, even at Easter, that they were never permitted to celebrate or to assist at the holy sacrifice; that it was with the greatest difficulty that even the dying could, in their agony, have the consolation of the last sacraments; that it sometimes happened that such obstacles were thrown in the way, that one of our number died without this heavenly support, through the relentless tyranny of the keeper of our prison! And, not satisfied with having precluded us from our communication with the living, they refused us access to the pallets of our dying brethren—a last prayer beside their dead forms! Nothing was omitted that could augment our sufferings. We had neither books nor papers, or if we occasionally procured some, it was with the greatest difficulty. We were condemned to lead the life of brutes.

“As regards the number of prisoners, in addition to the eighteen to whom I have referred, and a secular, who was as distinguished for his great wealth, as he was for his piety and nobleness of soul, we found seventy other Jesuits from various parts of the world; namely, fifteen Italians, thirteen Germans, two Flemings, two Spaniards, one Englishman, and a native of Tonquin. The rest were Portuguese. One of them had already suffered a nine-years imprisonment; fifteen had been incarcerated for seven years; the remainder had reached the fifth or sixth year of their captivity, which had commenced for some in Africa, for some in Asia, and for others in America. Besides the eight Procurators of the missions, were to be seen the Father Provincial, a Professor of the University of Evora, and another who had filled one of the chairs at Coimbra for nineteen years, and subsequently became superior of various colleges. We had, also, Father Alessandra, who had been represented in the libels as one of the three who had attempted the life of the King, and who was not aware of the charge until he had been in prison for eight years, and then heard it quite accidentally. Among these heroes of patience, some were eighty years old, some seventy, others approaching sixty, the rest less aged. Several were afflicted with grave infirmities—some being blind, others deaf, while some suffered from the gout; a few had become childish, and many were consumptive. In fine, all presented such an abject appearance as to call forth the remark from even



the very guards, that it was almost a miracle that they should continue to live at all. And yet, in the midst of so much misery, and during the space of eight years, only twelve died—our Lord, in His goodness, being pleased to accord them in this life a foretaste of the consolations which He promises in the next *to those who suffer for justice' sake.*"\*

### III

FATHER PRZIKWILL, A PRISONER IN FORT ST. JULIAN, TO THE FATHER PROVINCIAL OF BOHEMIA.

"REVEREND FATHER: The peace of Jesus Christ be with you! At the time of our sudden and unexpected seizure and removal from Goa, I found, thanks to Divine Providence, a favorable opportunity of writing to the Reverend Father Balthasar Lidner, Assistant at Rome. I begged of him to forward you my letter, in order that you might have the goodness to communicate its contents to our beloved province of Bohemia. The same Providence now furnishes me with the means of writing directly to you, through one of my fellow-prisoners. It is one of our Brothers, who has just been informed that the French Ambassador has obtained his release, he being a subject of his master, the King, having been born in French Flanders. Our good Lord had directed his steps to Goa, a few years prior to the commencement of our troubles, and he had made his vows. This opportunity is the more gratifying, as it affords me time wherein to write, and furnishes me with the means of eluding the unceasing vigilance of our keepers.

"In the first place, I would beg to be remembered in your holy sacrifices and prayers, as well as in those of the other members of our province, whom I have never forgotten at the altar. It is now nearly six years since we have had the happiness of celebrating, or even hearing mass. In this letter, I will only speak of our present condition, without referring to the past; for I am limited in paper, as in many other things.

"We embarked at Goa, in 1761, and were five months at sea. During this painful and sorrowful voyage, we lost, successively, twenty-three of our companions. Their heroism and resignation, their love of God and their confidence, made us look upon their death less as a cause of regret, than a matter of envy. At length, on the 20th of May, the eve of the Feast of Corpus Christi, we

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arrived at the mouth of the Tagus. There they detained us for three days, and, on the fourth, commenced sending ashore some of our Portuguese Fathers, with some passengers, and such of us as were to be transhipped. Those who were thus taken numbered twenty-eight, so that there remained only one hundred and four of us. But it must be borne in mind that we left some in Asia, as, in consequence of their being distributed at a distance, among the various tribes of savages, it was impossible for Pombal's emissaries to seize them in time for our embarkation. At last our turn came, and we were sent ashore. The port, which is, at all times, a very busy one, and much frequented, was, at the moment, crowded with spectators, who had thronged to the spot to get a sight of us. We were received by a double guard, who conducted us to Fort St. Julian, which is situated at the entrance to the harbor, opposite the place where we landed. It was in this fortress we were confined. The dungeons to which they consigned us were adjacent to those in which, six months before, they had incarcerated our Fathers of Moragnon, which fact, however, I only learned some time after. Father Wolff, a Silesian by birth, but belonging to our Province, is one of these prisoners. I write, also, in his name. Time, necessity, or rather Divine Providence, subsequently furnished us the means of communicating with each other from dungeon to dungeon.

"I will now give you a description of our habitation. It is subterraneous, resembling a deep cavern, or rather the ancient vaults for the interment of the dead. Its proximity to the seashore renders it constantly damp. Worms generate and multiply by myriads, from which we suffer much. Vent-holes have been made high up in the walls, to afford sufficient light for those who descend to convey us our food; but neither air nor light can reach us, except only when the iron door of the prison is opened. You can judge from this how infectious and unhealthy these subterranean dungeons are. The wretched oil which we burn in our lamp emits an insupportable odor. The cell in which I am is six feet long, by thirteen wide. There are others still smaller, where two persons are squeezed together. It is, however, a great consolation to have a companion, and this would not have been accorded us had not the number of prisoners been so great. At first, I had only one companion, a Florentine Brother, who was an excellent sculptor. Next, there came a young Genoese student, who, at the expiration of two years, piously terminated his earthly career.

His place was filled by the Brother who is about to leave me. By this association, I have been deprived of the means of going to confession. Our keepers are extremely vigilant, so as to prevent us having communication with any one, even with those who serve us, and who would not venture to open their lips to us. Nevertheless, it has pleased Divine Providence to suggest to us a means whereby to communicate to each other all that happens in our respective dungeons, be it illness or other sufferings, so that we may mutually assist each other by prayer.

“On the first day of my arrival, I had the damp ground for my bed, and for a pillow my breviary. This was my only resource at a time when I was suffering from an affection of my legs, which prevented my standing up. Moreover, I had lost on board the vessel a cotton coverlet, which I had been permitted to bring from Goa. After some time, they gave us a straw bed, which was soon rotted by the damp. Such is the couch upon which I serenely repose. *Blessed be God, the Father of our Lord Jesus Christ, the God of all consolation, who consoles us in all our tribulation, and who makes us feel how sweet it is to suffer for His holy name!*

“Perhaps those who may hear this account will say that ours is a hard fate. In truth, it is so; but what are our sufferings in comparison with those which the Apostle of the Gentiles endured in all His members? And when I reflect upon them before God, I blush that I suffer so little for Him, especially when I compare suffering for suffering—mine with those of the first Fathers of our society, and of so many generous martyrs of the faith; with those which Jesus Christ Himself, our Saviour and our model, has suffered for the love of us. We have, strictly speaking, only one source of sorrow, but it is a great one. It is being deprived of the bread of angels. Alas! can you believe it, Reverend Father, they will only grant it to the dying! Oh, how closely do we not resemble the dead! God grant that we may be as perfectly dead to the world. We are here as though we were entombed. Oh, that we might be buried here with Jesus Christ, so that God alone, being witness of our sufferings, our submission, and our love, would support us, until it should please Him to make known to us our fate! As yet, Reverend Father, I have not spoken to you of my health. Well, it is tolerable. For the rest, I am perfectly contented with my prison. Thanks be to God, who fortifies me. I desire nothing more than to bear the Cross of Jesus Christ, to die with Him, and to do His divine will in all things.

"I implore you, Reverend Father, to communicate the contents of this letter to my friends and acquaintances. I send them my best wishes and respects. Do not, in any case, let them deplore my fate, but rather let them pray to our Lord for me, as I pray to Him for them, in an especial manner, so that He be pleased to keep me in the peace of heart which He has deigned unto this day to vouchsafe unto me, unworthy as I am of such a favor. That which I here ask is not for myself alone, but also for my brother captives. Prostrate in spirit at your feet, Reverend Father, I humbly implore your charity. Deign, then, together with all the Fathers and Brothers of the Province, to remember us poor prisoners. Oh, be mindful of us in your daily masses and prayers. No matter how resigned we may feel, we are ever weak, fragile men. We can do nothing of ourselves, and stand continually in need of assistance from on high. Hence it is that you must pray for us, so that your petitions, ascending to the throne of God, may obtain for us the grace to fight constantly and victoriously to the end, like true children of our mother, the Society of Jesus.

"I must now conclude, Reverend Father, my paper being exhausted. Relying upon your charity and goodness, I once more beg of you never to forget us in your petitions to the throne of Grace.

"I am, Reverend Father, the humblest of your servants in Jesus Christ.

(CHARLES PRZIKWILL.

"From the Prison of St. Julian, Lisbon, at the mouth of the Tagus, December, 1776."

EXTRACTS FROM THE ACCOUNT OF FATHER FRANCIS FILIPPI, FORMERLY MISSIONARY OF MALABAR, ADDRESSED TO FATHER LICHETTA.

"In the year 1763, the inmates of our underground monastery were augmented in number. Eighteen Jesuits of the Province of Maragnon, who, up to this time, had been confined in the Fortress of Almeida, were transferred to our prison, in order that they might not be liberated by Spain, which, at the time, was at war with Portugal, so much did they fear that a single one of these prisoners should die any-where else than in their dungeons! Toward the year 1764, there also arrived sixteen Jesuit prisoners from Macao. Our community was thus augmented to the number of eighty. Among the latter was Father du Gad, a Frenchman by birth, who, in 1767, was liberated through the interference of his government, and procured the liberty of Father Delsart, a sub-

ject of the French crown. The latter obtained the deliverance of Brother Durazzo, who, in turn, appealing to the court of Sardinia, succeeded in securing the freedom of Fathers Fantini and Buongiovanni.

"Not long afterward, thirty-four of our fellow-prisoners were removed to Rome. I remained with my beloved consoler, Father Storioni, and the Jesuits of Maragnon. Our purgatory was not yet complete; ten long years still remained to be added to our penance. In the same year, 1767, the commandant of the fort died. His successor at first appeared to be more humane, but soon, his heart yielding to avarice, he commenced to speculate on the insignificant sum set apart for our maintenance, and thereby afforded us ample opportunity for exercising patience. In the year 1769, our brethren, who had departed for Italy, were replaced by twenty others, who, up to that time, had been incarcerated in the vaults of the palace of the Duke of Aveiro.

"Thus we arrived at the fearful epoch of 1773, which was well calculated to teach us that all we had heretofore suffered, was nothing in comparison with the sufferings which the inscrutable designs of Providence had reserved for us—they were the dregs of the chalice. Oh, how bitter they were! At the commencement of the month of September, the Marquis de Pombal came to Oeiras, about a mile distant from Fort St. Julian, and communicated to us, through one of his attachés, the fatal news of the suppression of the society. By a refinement of cruelty, and for the sole pleasure of tormenting us upon a point which he was aware we would most keenly feel, our tyrant imparted the greatest solemnity to a procedure which in itself was barbarous. In accordance with the directions of Pombal, we were all collected at the entrance to the dungeons, and, after reading to us the decree, so harsh in its expressions, and so disheartening in its purport, they violently tore from our backs the last remnants of the habit of the society; and, in the presence of two companies of soldiers and a large concourse of spectators, who rejoiced in our humiliating position, they clothed us in a parti-colored sort of hair-cloth garment, resembling a smock-frock, thereby adding to our confusion by its absurd appearance, as contrasted with that of the habit of our society. Oh, Father, I have not words to expatiate upon these proceedings! Human language is inadequate to express the feelings which rent our hearts. You, too, have participated in the anguish, and are capable of comprehending them. God alone

knows the tears, the sighs, and, above all, the extreme consternation of which our catacombs were witness.

"Our persecutors revelled in this scene, congenial to their hearts. Like tigers feeding upon their prey, they delighted in it, and, as it were, sucked drop by drop the blood of their victims. They jeered at our grief, and reproached us with it as though it were a crime. They detailed to us, with an air of triumph, the public rejoicings ordered throughout the world, the *Te Deums* chanted in the churches, and the three days' exposition of the blessed sacrament, in thanksgiving for the suppression of the society. Then, as though they had a right to dictate to the affections of our souls, they informed us that the abolition of the society being the wish of His Majesty, our sorrow was a revolt against the state and against the King, and that, instead of weeping, it was our duty to rejoice in common with all good citizens! The barbarians! May God forgive them! I do not believe it possible to find, in the history of all the tyrants the world has ever produced, a stroke of cruelty comparable to this.

"It was anticipated by every one that the publication of the Brief of Suppression would throw open our prisons and give us full freedom, or, at least, banishment. But nothing of the sort. We still retained enough of the attributes of our mother to draw down upon us, after her destruction, the cruelties of her enemies. The severity of our captivity, however, was somewhat modified, and a very great favor was accorded us; namely, permission to receive the Holy Eucharist regularly once a month. Up to this time, we had been declared excommunicated, and had been treated accordingly, in the name of religion. The delight of partaking of the bread of angels fully consoled us, and gave us new strength cheerfully to bear our daily trials. The year 1777 was approaching. We had passed sixteen years in these catacombs, during which time thirty-five of our members died. Of these, eleven belonged to the Province of Malabar; namely, Fathers J. Pedemonte, J. Dos Santos, F. Mourei, E. Diaz, John Figueiredo, E. Da Sylva, A. Rodriguez, John Ignatius, E. De Mathos, John Franco, and Fr. d'Albuquerque. A circumstance worthy of remark is, that during the eighteen years of our captivity, we had never been interrogated by an agent of the government, or informed of the cause of our imprisonment. There was so little consideration for sense or justice, that hatred and iniquity did not even take the pains to cloak themselves with the semblance of these exterior formalities.

"At last, the year 1777 arrived, and put an end to our sufferings. King Joseph I was summoned to the tribunal of Him who is the Judge of judges. God have mercy on his soul! The Queen, who succeeded him, was most anxious to do justice to all. The prisons were thrown open; the bowels of the earth gave forth those who had so long been buried, and, among the rest, we participated in this general resurrection. There were forty-five of us still remaining, after so many years passed in this utter obscurity, and in so heavy an atmosphere. Great precautions were needed, lest we should suffer by the sudden transition. The pure light of day would have blinded us, the free air of heaven would have suffocated us.

"I will not attempt to portray to you the transports of joy which burst forth throughout all Portugal, on witnessing, as it were, the restoration to life of eight or nine hundred persons, the remnant of nearly nine thousand, who had been forcibly carried off by the Minister, many of them belonging to the best families of the kingdom. But, above all, how can I express to you our own joy, when, after eighteen years, we once more have the happiness of offering up, at the altar of the living God, the Divine sacrifice of propitiation? Having spent a few days in Lisbon, in order to recruit our strength, I, in company with seven German and five Italian Fathers, embarked for Genoa, where we found twenty of our former companions, who were assembled at the novitiate of Carignan, and several others, who were scattered throughout the immediate locality. They all received us with marks of the tenderest affection, a proof to us that our enemies, in the suppression of the society, had been unable to extinguish in the hearts of its children that heavenly charity which is its soul and distinctive characteristic."<sup>\*</sup>

#### IV.

THE unfortunate affair of Father Lavalette was not yet settled, and Providence still prevented the departure of the Visitors. In 1759, Father Ricci nominated Father Fronteau for that office, who was, at length, enabled to start, but died before reaching his destination. Father de Launay, Procurator of the Canada missions, was named

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\* History of Madura, by Rev. R. P. Bertrand, S. J. Paris, 1854.

his successor; but he broke his leg at the very moment of his departure. The General was not disheartened; he was a Jesuit. He appointed another Visitor, and, for greater safety, caused him to embark on board a neutral vessel; but the precautions proved of no avail—the vessel was captured by pirates.

During this time, a widow, named Grou, and her son, who were merchants at Nantes, had commenced proceedings against the Jesuits for the recovery of the debts contracted by Father de Lavalette, and, on the 30th of January, the Consular Court of Paris gave judgment against the Society of Jesus, as a body, in the sum of thirty thousand livres, due to the widow by Father de Lavalette. The firm of Lioncy Brothers, of Marseilles, following the same course, obtained judgment from the Court of Marseilles, on the 29th of May, in the same year, authorizing them to seize upon the property of the society to the amount of their claim.

The judgment of these two courts was contrary to the laws in force concerning religious orders, which were not held responsible, as a body, for their several houses, each of these being accountable for its own debts alone; but here the Society of Jesus was in question, whose annihilation was sought for by the coalition. Thenceforth wickedness might boldly assume the name of justice.

False or misguided friends persuaded the Jesuits to appeal against this judgment to the Supreme Court of the Parliament of Paris. This was to deliver them over to their most powerful enemies. The first step of the Parliament was to suppress their Sodalities,\* in order

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\* These Sodalities, or congregations, were in existence ever since the commencement of the society. Juan de Leon, a young Jesuit (professor of the fifth class) at the Roman College, called together daily the most pious of the students, in order to encourage them in the practice of every virtue, and to excite in them the love of God



thus to deprive them of an important influence, which they exercised over their former pupils. It is true, that while they abolished the Sodality of the ever blessed Virgin, they sanctioned the establishment of Freemasonry.

On the 17th of April, 1761, the Parliament ordered the Jesuits to deposit in the hands of the Registrar, within three days, a copy of the rules of the society. Father de Montigny, without awaiting the expiration of this time, hastened to make the deposit of these mysterious constitutions, which, in all times, have been made the bugbears of the credulous or the ignorant, and the Parliament constituted itself the judge of rules and constitutions, which had been so often approved by the Sovereign Pontiffs, and the practice of which had, until then, filled the world with just admiration. On the 8th of May, the court condemned the General, and, in his person, the whole society, to pay the capital and interest of Father de Lavalette's debts, within one year from the rendering of the decision.

The holders of the claims, in the event of the society demurring payment, were empowered to seize upon its property. Forged claims were presented, which increased the total amount of the debt of Father de Lavalette to

and of study. These meetings were brought to a close by a prayer to the Blessed Virgin, to whom the fervent students dedicated their good resolutions. The measure was looked upon as most salutary to the young students. Founded in 1563, it increased and propagated itself rapidly in all the colleges of the Order, and, in 1584, Gregory XIII constituted these assemblies into a primary congregation in the Church of the Roman College. All the students who belonged to the Sodality in the colleges of the Jesuits, and who desired to participate in the prayers of those from whom they always parted with regret, retained their membership, which became for them in the world a bond of friendship and brotherly love. It spread throughout the whole world, and, wherever there was a Jesuit college, there, also, was sure to be founded a Sodality.

five millions. The Parliament made no effort to arrest the forgers.

The rules were examined, and several portions of them were condemned by the magistrates, who, no doubt, considered themselves competent judges in matters regarding a religious life. Louis XV, at length, being apprised of all this injustice, on the 2d of August suspended the Parliament for a year, and commanded the Jesuits to place in the hands of his Council the names of their houses. The Parliament refused to register the royal edict, and, on the same day, protested against all the Bulls and apostolical letters *concerning the priests and students of the society styling itself of Jesus*. It declared that society the enemy of the Church, of the Holy See, of the rights of the Gallican Church, and of all authority in general. They no longer reproached it, as before, with blind obedience to the Holy See, with an unswerving attachment to the Church. It was necessary to diversify the charges, so as to avoid monotony; but the Parliament, were it only for its own sake, ought certainly to have been consistent. To accuse the Jesuits, at one and the same time, of being the supporters and the enemies of the Holy See, involved contradiction, and must have caused diversion on the one hand, and indignation on the other. The effect of this decision was a strict prohibition on the King's subjects, first, from entering the said society; secondly, for any Jesuit to give public or private lessons in theology.

The Jesuits remained passive. The three Superiors of the houses in Paris forbade their writing a single line in their own defense, or claiming that to which they were justly entitled. They were innocent. They were persecuted by those for whose salvation they had labored with the most ardent zeal; they placed themselves in the all-powerful hand of Providence, and bided their time. The philosophers and Jansenists drew their own conclusions

from the calm and dignified silence of their victims. They accused them of conspiracy, intrigue, and secret diplomacy. The Jesuits will always be the *bugaboos* of puerile minds.

The King's Council, judging the Parliament incompetent to decide upon the constitutions of the Society of Jesus, as it had arrogated to itself the right to do, called together an assembly of the clergy, to whom it submitted, in the name of the King, these four propositions for solution:

"1. The usefulness of the Jesuits in France, and the advantages or disadvantages which might result from their exercising the various functions entrusted to them.

"2. The general tendency of the Jesuits in their teaching, and their conduct with regard to the opinions contrary to the personal security of sovereigns, and concerning the doctrine of the French clergy, as contained in their declaration of 1682, and generally on the ultramontane opinions.

"3. The conduct of the Jesuits with respect to the submission due to bishops and other ecclesiastical superiors, and whether they do or do not encroach upon the rights and functions of pastors.

"4. What restriction could be placed upon the authority of the General of the Jesuits in France, as at present exercised?"

On the 30th of November, fifty-one Cardinals, Archbishops, and Bishops, under the presidency of Cardinal de Luynes, commenced their deliberations on these four propositions, and, in a month after, gave a unanimous decision in favor of the Jesuits on all four of the points submitted. Six only were in favor of a few modifications, in order to gratify the Minister, Choiseul, who desired to see a division in the assembly. Fitz James, Bishop of Soissons, a Jansenist, was the only one who demanded a suppression of the society, admitting, at the same time, "that, perhaps, there is no order in the Church the members of which are so strict or so austere in their morality." Seventy prelates, who had been prevented from attending the assembly, made known to the King, by letter, their

views of the questions submitted. These views were, on the whole, in conformity with the majority. The King, influenced by his Minister and those by whom he was surrounded, adopted the opinions of the minority.

In the month of March, 1762, desiring to conciliate all parties, he annulled the proceedings opened on the 1st of August, 1761, declaring the Jesuits to be subject to the Bishop of the diocese and to the laws of the state, and, further, defining the manner in which the General of the society should exercise his authority in France. The enemies of the Society of Jesus refused to be satisfied with this; they desired its suppression, or, at least, its expulsion from the kingdom, and they so importuned the King that this edict was withdrawn by the weak monarch, to the great joy of those who sought the downfall of the Jesuits, the more easily to undermine the throne itself.

In the mean time, the English had taken possession of Martinique, and Father Ricci had appointed Father de la Marche, Visitor of that province, in the affair of Anthony de Lavalette. He had furnished him with a passport from the British Government, and, the time having arrived, the Visitor was at last enabled to reach his destination.

After mature investigation of the subject, he gave a decision, on the 25th of April, 1762, by which Father de Lavalette, being found guilty of having engaged in trade, was interdicted, and sent to Europe, subject to the action of the Father-General. The text of the sentence shows that the guilty man had carried on this commerce unknown to the other Fathers.

The English proclaimed themselves the protectors of Father de Lavalette. They anticipated the decision of the Visitor, and, foreseeing that the General would expel him from the society, thought they might win him over sufficiently to make him an enemy to his Order, which

would have been a stroke of great good fortune for its enemies. In this, however, Anthony de Lavalette disappointed their hopes. He had, at length, become aware of his fault, and, when the sentence of the Father-Visitor was made known to him, on the very day of its date, he humbly submitted, and replied thereto in the following lines, in which may be traced the Jesuit in the penitent :

“I, the undersigned, declare that I humbly acknowledge, in every particular, the justice of the sentence pronounced against me, although it was through want of judgment or reflection, or by a sort of mishap, that I came to engage in secular commerce, which I relinquished as soon as I heard of the troubles it had caused in the society, and throughout Europe. Furthermore, I declare, upon oath, that among the first superiors of the society, there is not a single one who authorized, counselled, or approved the commerce I was carrying on; not one who had the least participation in it, or connived at it in any way. It is on this account that, overwhelmed with confusion and penetrated with sorrow, I beg the chief superiors of the society to order that the sentence pronounced against me be carried into effect and published, as well as this my acknowledgment of my fault and of my sorrow. In fine, I call upon God to witness that I have not been induced to make this confession either by coercion, threats, persuasions, or other means, but that I do it voluntarily, of my own accord and free will, in order to do homage to the truth, and to reject, deny, and annihilate, as far as in me lies, the calumnies which, through my fault, have been heaped upon the society.

“Given at the chief residence of the Mission of Martinique, the day, month, and year above written, (25th of April, 1762.)

[Signed,]

“ANTOINE DE LAVALETTE,

“Of the Society of Jesus.”

Expelled from the society, Anthony de Lavalette retired to England, and never expressed himself in any way contrary to the above declaration.

The unreflecting have ever made the most of what is

commonly termed the system of espionage practised among the Jesuits. Had this surveillance been exercised as strictly as those who are not subject to it pretend, Father de Lavalette would have been saved from the abyss into which he fell, and would not have given ground for calumnies which have resulted in such disastrous consequences.

## V.

ON the 1st of April, 1762, the Parliament of Paris had all the Jesuit colleges within its jurisdiction closed. On the same day, the entire country was suddenly inundated with infamous libels against the Jesuits. They were charged, in these pamphlets, with having inculcated sacrilege, blasphemy, magic, sorcery, impiety, idolatry, and every other imaginable crime. They were, moreover, accused of favoring religious heresies, sects, and schisms—every thing but Catholicity. And it was the chief magistrates of the most Christian kingdom who published, or permitted to be published, these gross absurdities! And the free-thinkers, called philosophers, could not find words sufficient to eulogize this magistracy for its zeal in depriving the most Christian kingdom of Christian teaching! One would almost be led to doubt the possibility of such mental aberration of mind, if history did not undeniably testify to the fact.

Flattered by the eulogiums and congratulations of the unthinking, the Parliament went still further. It caused the mandatory letters of the bishops to be publicly burned, and it suppressed the Pope's briefs favoring the Society of Jesus.

On the 1st of May, 1762, the clergy of France were convened in extraordinary session. On the 4th, d'Alembert wrote as follows to Voltaire, regarding the extreme

measures of Parliament: "*They serve reason\* without suspecting it; they are the high executioners for philosophers, whose orders they take without knowing it.*" Nothing could be more true. On the 23d of May, the clergy proceeded to Versailles, where they laid before the King a petition, which was signed by all the bishops who were present at the assembly, and which besought the preservation of the Jesuits in France. The petition concluded with these bold and high-toned sentiments:

"Religion commends to your guard its defenders; the Church, its ministers; Christian souls, their spiritual directors; a vast portion of your subjects, the revered masters who have imparted to them their education; the youth of your empire, those who are to model their minds and direct their hearts. Do not, Sire, we implore you, refuse to accede to the expressed wishes of so many. Do not allow that, in your kingdom, contrary to the dictates of justice, against the rules of the Church, and in opposition to the civil law, an entire society should be destroyed without cause. The interests of your authority itself demands this at your hands, and we profess to be as jealous of your Majesty's rights as we are of our own."

But Louis XV was King only in name; Choiseul, the friend of the philosophers, controlled the King, directed the Parliament, governed the state, and laughed at the Church, pretending to respect it, while he refused to obey it. The Parliaments were solicited to investigate and decide, each one within its own jurisdiction, the question of the Jesuits and their constitutions. The Council of Trent, the Sovereign Pontiffs, the learned congregations of Cardinals, the assemblies of the higher clergy of France, all these were, according to the opinion of Parliament, and of

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\* To prevent misconception, we must remind the reader that *reason* in those days meant, at least with d'Alembert and his school, simply *the denial of revelation*. *Philosopher* was synonymous with *Infidel*.—TR.



the Infidels, incompetent to be the judges of a religious order. The magistracy, as a matter of course, must be possessed of sounder judgment and infinitely superior knowledge. The Attorney-General, accordingly, was instructed to report, in detail, upon the constitutions of the Society of St. Ignatius. Poor human nature ! All these detailed reports, as might naturally have been anticipated, were antagonistic to the Jesuits, and led to their expulsion. Among all the others, the Parliament of Brittany signally distinguished itself. After receiving the report of la Chalatais, it declared disqualified from *holding any public office* all those parents who should send their children abroad to colleges of the Jesuits. But the courts of Flanders, Artois, Alsace, and Besançon refused to admit that the Jesuits were the enemies of religion and of the state, and the magistracy of Lorraine declared that it considered the Jesuits "the most faithful subjects of the King of France, and the best guarantees of the morals of the people."

On the 6th of August, 1762, the Parliament of Paris, on the requisition of Omer Joly de Fleury,\* issued a de-

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\* Chauvelin and Saint-Fargeau had vented all their spleen against the Society of Jesus. At the last moment, it was Joly de Fleury's turn to speak. His petition was printed and circulated, and, on the following day, it being the general theme of conversation, a public functionary was heard to exclaim : " Why speak of Omer Joly de Fleury ? He is not a Homer (*Homere*), I have read him ; he is not handsome (*joli*), I have seen him ; and he is not eloquent (*fleuri*), I have heard him." Joly de Fleury very soon learned to deplore this unfortunate requisition. Until the latest hour of his life, he ceased not to say to his family, again and again, that he would never forgive himself for having felt it his duty to call for the suppression of *an order whose equal in learning and science could not be found*. We can testify to this fact, from the evidence of his nearest relatives, by whom we have often heard it repeated, at a time when we little thought of ever having occasion to place these regrets before the public.

cree depriving the Jesuits of their property, their furniture, their libraries, the rich decorations of their churches, and of all their possessions. It enacted that they should disperse, no longer to live in community, and lay aside their holy habit. It forbade them to correspond with each other, or to exercise any function whatever, without having subscribed to an oath prescribed by the same decree !

Thus did a court of justice arrogate to itself the right of depriving these men of their worldly possessions, of dispensing them from their vows, of secularizing religious, of plunging four thousand priests into abject want, of annulling the decisions of the Sovereign Pontiffs, of designating as corruption and abuse all that they had done for the Institute during two centuries ! Thus, for more than two hundred years, had the Church been deceived, because she did not possess a Pombal and a Choiseul to enlighten and direct her ! The spirit of evil triumphed ; but, at the same time, it mocked those whom it used as instruments to accomplish its fiendish work of destruction. It well knew that the day would come when they would be buried beneath the ruins of the edifice which they were then laboring to overthrow !

The Jesuits refused to subscribe to the oath thus attempted to be forced upon them. Of four thousand then residing in France, only five complied with this odious condition. Established in nearly all the cities of the kingdom, wherever they were sought for by the bishops or by Christian souls, they preached the Gospel, instructed, heard confessions, devoted themselves to good works with untiring zeal, charity, and self-denial. They were ever Jesuits. Voltaire offered Father Adam a home in his own house, thereby proving that he did not entertain the bad opinion of his quondam masters with which he sought to imbue the minds of others.

In thus casting them upon the world, and depriving them of all they possessed, the Parliament had accorded them a pretended indemnity. That of Paris allowed each one a franc per day; Grenoble and Toulouse stretched their generosity to a franc and a half. At Toulouse, the Jesuits had charge of the galley-slaves who passed through that city, and to whom they furnished a meal, at which the pupils of the college attended upon the prisoners. After the decree of expulsion, the Fathers having no longer this charge, and the city being compelled to make provisions for the prisoners, the Parliament concluded that the Jesuits should still defray the expenses of this collation, and for that purpose, "from the thirty sous allowed them, seventeen should be deducted each day."

Thus, the condemned convicts were better treated than the Jesuits. They were allowed "seventeen sous for a single meal," while the Jesuits had but "thirteen sous for the entire day's support!"

The Archbishop of Paris, the saintly Christopher de Beaumont, in the anguish of his soul, and the deep-felt sorrow of his heart, had courage to give expression to his sentiments of regret at the irreparable misfortune which had befallen the French Church, in the expulsion of the Society of Jesus and the suppression of its colleges, which thenceforth left youth to the perverse teachings of modern philosophy. This mandatory letter, dated October, 28th, 1763, provoked the Parliament, who condemned it, and ordered it to be burned by the public executioner, on the 21st of January, 1764. It even summoned the Archbishop to the bar of the house; but the King, ashamed at the insane conduct of the chief magistracy of the kingdom, banished the prelate, in order to shield him from the wrath of the Parliament.

Louis XV began to see the fearful consequences of his

weakness. But it was too late; he no longer ruled. He had never known how to do so.

The Parliament made the Jesuits within its jurisdiction suffer for the protest of the Archbishop of Paris, by ordering them, under pain of banishment, to renounce their Institute. The Jesuits preferred banishment. Father Berthier, preceptor to the King's sons, was not exempted from this measure. It even reached the confessors of the royal family, who, until then, had remained at the court of Versailles, and the King dared not retain them in opposition to the Parliament and Choiseul. The Dauphin having strenuously protested against this banishment, and pointed out to the King the injustice of the various decrees of the Parliament against the Society of Jesus, Louis XV somewhat modified the last decree, and, while maintaining the suppression of the houses of the Order in his kingdom, allowed the Jesuits to remain in the country, but separately, and not in community. In communicating his views to his Minister, the King thus wrote :

"The edict of expulsion is too severe in the expressions *forever* and *irrevocably*. Does not experience teach us that the severest edicts have been revoked, no matter how binding or strict may have been their clauses ?

"I am not cordially in favor of the Jesuits, but they have been always detested by every heresy; hence their success. I will not say more. If, for the peace of my kingdom, I banish them, I would not have it believed that I entirely approve all that the Parliament has said and done against them.

"In yielding to the judgment of others for the peace of my kingdom, it is necessary that the modifications I suggest should be made, otherwise I will do nothing. I must conclude, or I shall say too much."

Thus, he feared to make known his views in connection with such iniquitous proceedings. The Parliament, taking

umbrage at the modifications proposed by the King, avenged itself by an unqualifiable measure. In enregistering the edict, on the 1st of December, 1764, it stipulated that every Jesuit should retire within the diocese to which he belonged by birth; that they should not come near Paris, and that they should report themselves personally, every six months, before the magistrate under whose surveillance they were placed. In other words, the Jesuits were excluded from society, and watched over as so many thieves and "ticket-of-leave men."\* And this is a matter of history! And such things were enacted in a civilized country—in that France so proud of its urbanity, its sagacity, of its learning, elegance, and good taste; in that France which calls itself the most Christian kingdom!

In none of the Parliaments were the Jesuits condemned save by a very small majority, as is proven by the records. The Queen and the Dauphin had expressed to the King their extreme regret, on hearing of the decree issued against the Order, and the French episcopacy had urged His Majesty to oppose this gross iniquity. Indeed, the Sovereign Pontiff had written several times to Louis XV, to beg of him to put a stop to the proceedings of the Parliament; but Louis XV was ruled by Choiseul. The latter was devoted, body and soul, to the coalition, and the powers of darkness triumphed. All the Catholic bishops implored the Pope to express himself boldly and publicly in favor of the Order, which the enemies of the Church sought to exclude from all the Catholic states, and Clement XIII, yielding to this desire, on the 7th of January, 1765, issued the Bull *Apostolicum*, by which he condemned the

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\*By a late act of the British Parliament, condemned felons, who, in working out their imprisonment, may have shown evidences of amendment of life, are allowed to go at large with the sanction of the Home Secretary, who grants them a "ticket of leave," but they are always under the surveillance of the police.—TR.

motives which had led to the expulsion of the Society of Jesus from Portugal and France—an expulsion which His Holiness termed *a serious injury inflicted on the Church and the Holy See*.

While the enemies of the Church endeavored to banish the Jesuits from France, the Spanish Ambassador at Rome, Don Manuel de Roda, was asked why Spain did not follow the example of France and Portugal.

“The time has not yet come,” replied he. “Have patience; wait until the old lady dies.”

This old lady, whose death was to give a new impetus to impiety, was the Queen, Elizabeth Farnese, mother of Charles III. Elizabeth was firm and zealous, and boasted, among other distinguished members of her family, Pope Paul III, who first approved and sanctioned the Society of Jesus. She would not suffer that society to fall beneath the attacks of the enemies of the Church, and that, too, under the rule of her son.\* She died in 1763.

## VI.

ON the 26th of March, 1766, the city of Madrid became suddenly the scene of open insurrection. “Down with hats!” cried the people. “Hurrah for the *sombrero*! No more high prices! Hurrah for cheap markets! Down with the Neapolitan customs! Long live the Spanish customs!” And the hats were violently demolished, the provision stores ruthlessly plundered. An armed force was ordered out to quell the riot, but the people were also armed, and the fight began. The commotion reached the very entrance to the palace, when the King’s guard, charging upon the infuriated multitude, afforded Charles III time to escape to Aranjuez. The people, who became more and more irritated, fell upon, and massacred the

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\* Clement XIII and Clement XIV, by Reverend Father Ravignan.

Walloon guards, and gave themselves up to the greatest excesses. At this critical moment, the Jesuits made their appearance. By signs they called for silence; the people were quiet. They spoke; the people listened. They raised feelings of regret in their souls; they calmed their excited passions; they touched their hearts, causing many to shed tears; they commanded that vast crowd, recently so exasperated, but now so subdued, to withdraw and resume their daily avocations, and the people retired with the docility of an obedient child. As they dispersed, the insurrectionists, filled with gratitude for those who had just brought them back to a due sense of their duty, caused the streets to resound with the cries of "Long live the Jesuits! Long live the good Fathers!"

Order was restored, thanks to the influence of the Jesuits; but Charles III felt humbled in having been obliged to flee before the popular outbreak, the serious consequences of which had been fully anticipated by his Minister, which an armed force had been unable to quell, and which the Jesuits had so easily subdued. The Count d'Aranda, Prime Minister, and the Duke d'Alba, a friend of Pombal, turned this occurrence to account for the benefit of the coalition, to which both one and the other had, for some time, belonged. Charles III liked the Jesuits, but, in his wounded pride, yielding to the intrigues of their enemies, he lent a ready ear to all the calumnies which were circulated with a view to defame them. They persuaded him that the Jesuits alone were the cause of an outbreak which they had so promptly quelled. They also showed him forged letters, proving that they were conspiring against him in favor of his brother, the Infante Don Louis. One of these letters, signed in the name of the General of the society, reflected on the honor of the virtuous Queen Elizabeth, the King's mother, whom Spain mourned, and whose memory was held in veneration. It



was scarcely necessary for impiety to go so far to attain its end. In the natural course of events, an opportunity presented itself, of which the Ministers failed not to avail themselves. The King of Spain desired and solicited the canonization of Juan de Palafox, formerly Bishop of Angelopolis. In this he was instigated by the Jansenists, who proclaimed the sanctity of "that victim of the Jesuits," and summoned the whole phalanx of unbelievers to prove his pretended miracles. The Jesuits sought to enlighten the King as to the true motives of the sectarians and the impious in this matter. Their opposition was misconstrued, and the expulsion was resolved upon. The matter, however, had to be secretly investigated. The Jesuits were, by no means, to be informed of the charges preferred against them; they were not to be examined. All was to be conducted in such a way as to take them by surprise; for it was possible that the people might rise in their favor, and, at a given signal, the whole of Spain be in flame.

Such was the programme of the Count d'Aranda, upon whom philosophers expended the incense of their praise. "They wished to engrave upon the front of their temples, and emblazon on the same escutcheon, the names of Luther and of Calvin, of Mohammed, of William Penn, and of Jesus Christ.\*

The investigation was carried on in secrecy. The whole life of the Jesuits was incriminated. Their exterior humility, the alms which they distributed among the poor, the care they bestowed upon the sick in the hospitals, the consolations they afforded to prisoners, all this was only intended to mislead the people, and to bind them more closely in the interests of the society. Such were the only crimes with which they were charged by the Grand

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\* Travels in Spain, by the Marquis de Langle.

Fiscal of Castile, Don Ruys de Campomanes, in his speech in prosecution, January 29th, 1767.

The orders given to the Spanish powers in the two worlds were prepared in the King's cabinet. To these instructions, which were signed by Charles III, and countersigned by d'Aranda, were attached the three official seals. On the interior envelope was inscribed, "On pain of death, this packet is not to be opened until the evening of the 2d of April, 1767."

The King's letter contained the following lines :

"I invest you with all my authority, and with all my royal power, to proceed forthwith to the house of the Jesuits. You will there seize all the religious, and convey them, as prisoners, to the port herein indicated, within twenty-four hours. They will there be placed on board vessels, which must be in attendance to receive them. At the time you make the arrests, you will see that all the papers and documents are taken possession of, and placed under seal, and that no one be permitted to take away any thing but a change of linen and his books of devotion. If, after the embarkation, there be found within your department a single Jesuit, be he sick or even dying, your punishment will be death.

"THE KING."

Among the documents which comprise the second volume of Clement XIII and Clement XIV, by the Reverend Father de Ravignan, we find an account of the execution of this royal mandate, written by one of its victims. It is so touching in its simplicity, that we shall here reproduce an extract:

"On the appointed day, and at the hour designated, the whole of Spain was in a state of commotion. The fatal hour had arrived for Madrid and the suburbs of the capital. During the night of the 31st of March and 1st of April, 1767, the military surrounded the six houses of the Jesuits in that city, and, at the hour of midnight, entered, accompanied by the civil officers, one of whom was to keep watch over the Superior. The community was aroused, and sentinels were posted at all the outlets. No

sooner were the members assembled, than they were informed of the King's commands, and they were positively prohibited from holding any intercourse with those without their walls. Joachim Navarro was Rector of the Imperial College. On being asked if he submitted to the orders of the King, he replied, 'We are ready to suffer not only banishment, but still more, if necessary, to prove our loyalty and our respect for the King.' These noble sentiments had a marked effect upon the guard. Like resignation characterized the conduct of the victims on every side. Nowhere was there to be found even the shadow of resistance. On the other side, they had the generosity to allow the Jesuits to retain their vestments and prayer-books; but all their other books and papers were taken possession of. Vehicles had been previously provided. The religious were ordered to enter them, and were thus conducted, under a strong escort, to Carthagena. The expulsion of the Jesuits was not publicly known until six o'clock in the morning, at which hour, so rapid were the movements of the Count d'Aranda, not a single one remained in the capital.

"The same measure was enacted throughout the entire Peninsula, and the Jesuits, who were all arrested during the night, were placed in vehicles, and conveyed to the nearest port. Age, character, services, nothing of the sort was taken into consideration. Among these exiles were Peter de Catalayud, sixty-eight years of age, a missionary known for his labors throughout the whole of Spain, a true apostle, and the author of many books of devotion; Francis Xavier Idiaquez, eldest son of the Duke of Granada, a man of letters and a friend to science; Joseph Pignatelli, of the Counts of Fuentes; Anthony Mourin, a very learned, enlightened, and pious man, who had been in the entire confidence of the deceased King, Ferdinand VI; Gabriel Bousemart, an octogenarian; learned professors, theologians, orators, and enlightened directors, all suffered the same fate."

"One of these, Matthew Aimerich, of the diocese of Granada," says another of these exiles, "beguiled the tedious hours by pious discourses, and exhorted us to pray for the King, *which we did often, and with all our heart*. They had carefully separated the novices from those who were professed, in order, said their oppressors, to prevent the possibility of their being led away. But there were some of these who preferred to follow the exiles rather than abandon a society in which they had witnessed examples of the highest virtues. One youth of sixteen, Gonzalvo-Hinojosa Adorno,

belonging to a noble family of Xeres de la Frontera, rejected every entreaty, and embarked with the Fathers. Joseph de Silva, seventeen years of age, concealed himself, and secretly boarded the vessel at Cadiz, in order to be near his masters. Lawrence Ignatius Thiulen, a young Swedish Protestant, who had been converted by the learned Iturriaga, renounced fortune and country to follow him, and secretly started for Italy, where he was ordained."

The Count d'Aranda, foreseeing that all the odium of such barbarity would fall upon himself, and that one day he would have to account therefor to the highest nobility of Spain, proposed to many Jesuits of distinguished families, that they should cast aside the habit of their order, hold no intercourse whatever with their brethren, retire to the bosom of their families, and there reside as secular priests, assuring them that they should never be molested or interfered with. All refused. Father Joseph Pignatelli, grand-nephew of Innocent XII, and brother of the Spanish Ambassador to the Court of France, was of this number, and in ill-health. They urged him to accede to the proposition, but all their entreaties were of no avail. They promised him that he should be allowed to depart when his health was restored, but he remained inflexible. They followed him as far as Tarragona, conjuring him to spare his family the pain of seeing him embark in such a dangerous condition. "My determination is fixed," he replied; "it matters little whether my body become food for fishes or for worms! That which I most desire is, to die in the Society of Jesus." Nicholas, the brother of Joseph Pignatelli, and also a Jesuit, was animated by the same spirit. Shortly after their departure, the Minister, Manuel de Roda, wrote as follows, to the Chevalier d'Azara, Plenipotentiary of the Court of Spain, at Rome: "The Pignatellis have absolutely refused to cast aside the

habit of the society ; they seek to live and die with their brethren."

On the very day of embarkation, the 2d of April, 1767, the King signed a pragmatic sanction to justify this outrage, declaring that the motives which had determined his course, "should ever remain *buried in his royal heart*, and that if he had not acted with greater severity, it was only through *clemency*." The same edict prohibited any one from speaking or writing against this proscription of the Jesuits. It commanded, under pain of being considered *guilty of high treason*, that the greatest silence should be observed upon the subject, on the ground that *it was not the province of individuals to judge of, or to interpret, the will of the sovereign*. The Jesuits were to receive an annual stipend of one hundred piastres, for the priests, and ninety for the brothers ; but this pension was to be disallowed to the whole, if one among them attempted to leave the Pontifical States, or to write in favor of the Order to which they had consecrated their lives ! They were forbidden the least communication with any Jesuit whatever ! and this was termed *clemency* !

Thus, Charles III confiscated the property of these holy religious, and did not even allow them a sufficiency for their maintenance. He dragged them from their families, and threatened a father, a mother, a brother, a sister with the most severe punishment if they attempted to correspond, directly or indirectly, with their son, or their brother ! He converted the Papal States into a Spanish penal colony, prohibiting the exiles from leaving them, as if they belonged to him. The inconsistency, the absurdity, and imbecility of the human mind could go no further. It was not until the 31st of March, that Charles III wrote to the Pope, announcing the expulsion of the Jesuits, and not even then, stating the cause, *which he*

*kept secreted in his royal heart.* The Pope replied to him at once, as follows :

“Of all the calamities which have befallen us, during the nine unhappy years of our Pontificate, the most afflicting to our paternal heart is that which your Majesty has just announced. Thus you, also, my son, *tu quoque, fili mi*—you, the Catholic King, Charles III, so dear to our heart, fill up the cup of our bitterness, plunge our old age into the deepest sorrow, and hurry us to the grave.”

Nothing could extract from the *royal heart* of Charles III the secret of his severity toward the Society of Jesus. He even refused to make it known to the Pope, who entreated his confidence. His sole answer was, “My life depends upon it.” The Jesuits were, at this time, far out at sea. Whose poniard, then, did he fear, when the *greatest criminals* of his kingdom were banished from it? His Ministers had told him that his life depended on his secrecy, and he believed it.

On the same day, and at the same hour, the Jesuits had been similarly seized throughout Spain and her colonies, being ignorant whither they were going, or of what they had been guilty. In the whole of the Spanish possessions of South America, they submitted with the same heroism, self-abnegation, humility, and holy resignation which they had shown in the metropolis. They had there rendered immeasurable services to the Church and to Spain. They had united and civilized various peoples; they had erected flourishing cities; they had put under cultivation immense tracts of land, enriched the metropolis, augmented learning, given to the sovereign faithful and submissive subjects. They abandoned all these results of their truly apostolical zeal and Christian charity; they tore themselves away from those pure hearts of the natives who so tenderly loved them; they left without pastors those numerous flocks who hearkened so well to

their gentle words, and who followed them with such childlike docility; they beheld their heart-rending grief; they heard their cries and sobs; they blessed them; and they prayed for those who were the cause of this heavy and bitter affliction. Not one of them allowed a murmur of complaint to escape his lips! In Spain and in the colonies, the novices were numerous. Relying upon their youth, it had been hoped that they would refuse to share the fate of their masters, who were so cruelly treated. They had been separated from them, in order that they might be the more easily worked upon by artifices or by threats. They were deceived, for these tender youths found their greatest joy and glory in following their spiritual Fathers, and in claiming a part in their humiliations, sufferings, and exile. The result of this general enthusiasm was, that there were not enough vessels to accommodate the vast number of victims, who were, in consequence, huddled together like slaves, filling the vessels from the very bottom of the hold to the deck.

At Civita Vecchia, the Governor, not having been informed of the arrival of this first convoy, refused to receive them, and the holy religious were, in consequence, compelled to beat about the coast for several weeks. A great many sick and aged perished during this long interval. Clement XIII gave the necessary orders for their being admitted into his dominions. But Spain had cast not fewer than six thousand Jesuits upon the Roman States, which were not very fertile, and this additional population, for which they had not had time to make provision, caused serious apprehensions of great want. It was impossible to receive them all. The Roman court became indignant at the outrageous conduct of Charles III, who thus appropriated the states of the Church as a place of exile for his own subjects, without even having consulted the Sovereign Pontiff. It was manifesting



a sort of contempt for his sacred person ; it was treating the Pope as a vassal ; it was imitating the impious Pombal.

The ports of Corsica being neutral, Clement XIII requested that they might be thrown open to the exiled Jesuits. They were received at Ajaccio ; but, in the month of August, 1767, they were removed to the Rock of San-Bonifacio. At the same time, the Genoese Republic gave up Corsica to the French, and the Duc de Choiseul immediately ordered Marbœuf to drive out the Jesuits.

“The manner in which this fresh expulsion took place,” says the Protestant Schall, in his *History of the European States*, “presented, in a pitiable aspect, the pretended philanthropy of the leaders of philosophy. They had been unjust toward the French Jesuits ; but their conduct with regard to the Spanish Jesuits, to whom the Genoese Republic had offered shelter, was barbarous. They placed the religious on board vessels, where, during the most oppressive heat, they were, so to speak, packed upon each other, exposed to the ardent rays of the sun. Thus it was they were transported to Genoa, whence they were sent to the states of the Church.”

## VII.

A GRANDEE of Spain, travelling in Italy, happened to pass by Forli. He there met the former Father Rector of the principal house of the Jesuits at Madrid, with whom he had a long interview. Among other things, the Spaniard asked the Jesuit if he knew the reason of the measures which had been taken in his country against the society.

“We have always remained in ignorance of it,” said the Father.

“I will tell you,” continued the grandee. “Do you remember that one day, while you were at table with your

community, some letters were brought for you from the post-office, and that you handed the key of your room to the brother, in order that he might deposit the letters on your table; that, a moment after, an officer made his appearance, with orders from the King to search your papers, and that you, at once, unsuspectingly handed him the key of your room, that he might make the desired search?"

"Yes, I now recollect the circumstance," said the Father.

"Well," resumed the traveller, "among the letters received through the post on that day, there was one bearing the mark of Rome, which purported to be addressed to you by your General, Ricci, whose signature they had forged. That letter, sealed and intact, was borne to the King. Its purport was, that a rumor prevailed at Rome that the legitimacy of the King of Spain was questioned; that, in all probability, there would be a revolution in that country, in which the court of Rome would take an active part, in order to place the crown upon the brow of the rightful heir; that you, the Rector, were to take care to prepare the minds of your religious for that event, and to send information of it to the heads of other houses. You can readily perceive, from this, the object of the letter. It was a forgery, fabricated by your enemies to bring about your ruin. Charles III, wounded in his most sensitive point, readily fell into the snare. He was uneasy, and hesitated for some time. He held private consultations, for the purpose of ascertaining if a sovereign, for certain reasons, which he could not reveal, *and which he carefully guarded in his royal heart*, could, in conscience, banish a religious order from his states.

"The theologians answered in the negative; but the courtiers and counsellors replied in the affirmative. Per-

haps they were the very persons who had fabricated the letter. Such is the cause of your expulsion, and of the severity with which it was carried into effect.”\*

All the Protestant historians agree in attributing the cause of this scandalous measure to nothing else but letters, which were admitted to be forgeries. All agree in recognizing the entire innocence of the Jesuits, and severely censure the harsh measures of the Spanish Government. Schall, in his History of the European States, attributes the invention of the forged letter of Father Ricci to the Duc de Choiseul. But some others had been fabricated at Madrid; for the Sovereign Pontiff having, at several different times, insisted upon their furnishing some reason for their conduct, the government of Charles III, at last, sent His Holiness one of the *convincing* proofs. It was a letter, seemingly from an Italian Jesuit, addressed to a member of the society at Madrid, and was full of invectives against the Spanish Government. The Pope submitted it, for examination, to several prelates, and one of them, Angelo Braschi, who subsequently became Pope Pius VI, finding the handwriting perfectly imitated, while the paper had not the appearance of being of Italian manufacture, examined it more minutely by daylight, when he distinctly discovered the name of the Spanish maker. It struck him as extraordinary that one writing from Rome should make use of paper coming from Madrid, and, on submitting it to a fresh scrutiny, he succeeded in making out the date of its manufacture. It was two years posterior to the date of the letter! That it was a forgery was, therefore, not difficult to prove, but it was impossible to bring Charles III to admit that he had been deceived.

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\* Account preserved in the archives of the *Gesù*, at Rome, and published by the Reverend Father de Ravignan.—*Clement XIII and Clement XIV.*

That prince never would undo what he had once done. He could never be made to acknowledge that he was wrong, no matter how great the error. The Jesuits were ignominiously expelled from his states; they should not reënter them while he lived, notwithstanding the regrets and sorrows of his subjects. "Wealthy people, women, and fools," wrote Manuel de Roda to the Chevalier d'Azara, "were the ardent admirers of this kind of people (the Jesuits). They ceased not to importune us with the affection they had for them, the effect of their blindness." They must have been blind, indeed, to see any merit in those apostles who, for more than two centuries, were the admiration of the world, and one of the brightest glories of the Church. But it was just this glory which was distasteful to the modern philosophers and their allies.

"The Jesuits once destroyed," wrote Voltaire to Helvetius, "we shall have easy work with the beast, (*l'infâme*)."  
It is well known what the philosopher de Ferney meant by *l'infâme*.

The Portuguese, French, and Spanish Ministers had well merited eternal reprobation. However, the evil one, who is ever insatiable, exacted still more from these zealous servants, who had become its slaves.

On leaving the kingdom of Naples to take possession of that of Spain, Charles III had placed the crown upon the youthful brow of one of his sons, Ferdinand IV; but the latter being still a minor, he had appointed as Prime Minister the impious Tanucci, who belonged to the coalition, and had been put forward by that party. Charles III had accepted him as he had accepted Squillacci, d'Aranda, and de Roda—as Joseph I of Portugal had received Pombal—from outward appearances. The philosophy of the eighteenth century scrupled not, when necessary to its ends, to use the mask of hypocrisy. And, moreover, had

it not as allies the Jansenists? In France alone could it present itself boldly, the licentiousness of the regency having sufficiently prepared the way.

The manner of proceeding invented by the Spanish Government had humbled the Duc de Choiseul. The Parliament, on its part, admitted that it had been outdone, and, being unwilling to hold a secondary position, issued, on the 9th of May, 1767, a fresh decree which annulled the edict of Louis XV, and ordered every Jesuit who had not taken the prescribed oath, to leave the kingdom within fifteen days. "It is impossible," wrote the Abbé Soz-zifanti, Chargé d'Affaires for the Nunciature of Paris, "to treat the Jesuits more harshly or cruelly. But, from a fanatical Parliament like this, nothing else could be expected."

The Duc de Choiseul, who had engaged all the sovereigns of the house of Bourbon in the family compact, claimed of Charles III its application to the kingdom of Naples and the duchy of Parma. The King of Spain had anticipated him. He had already written to Tanucci, giving him orders to expel all the Jesuits from the states of his son, Ferdinand IV. Tanucci, thus triumphant, presented the decree to the young monarch for signature. "What crime, then, have these religious committed?" demanded he of his Minister. "It was they who imparted to me the first principles of the faith; their name is revered by all my faithful subjects." And he refused to sign the odious decree. But Bishop Latilla, his confessor, and a member of the Council, won over by the Marquis Tanucci, made it a case of conscience, in that His Majesty disobeyed his royal father, and thus obtained from him the desired signature. On the following day, the prelate suffered a paralytic stroke. It was on the 31st of October. The edict of banishment was to have been put in

force on that day, but a violent and sudden irruption of Mount *Ætna* taking place, they feared further to irritate the people.

"The volcano sent forth so prodigious a quantity of cinders," says Father Genci, in an account preserved in the *Gesù*, and published by Father de Ravignan,\* "that the air was completely obscured by them, even at Naples. The stones which were projected terrified the most courageous. It was, therefore, deemed advisable not to alarm further the people by the banishment of the Jesuits during the visitation, fearing lest it might excite them to revolt, for they attributed these chastisements to the intended expulsion of the Order.

"It was on the 20th of November, at half-past four o'clock in the afternoon, that the Counsellor Palente, in his robes of office, escorted by several subalterns, and by a detachment of soldiers, presented himself at the Grand College of Naples. They placed guards at the entrance, and then, calling together all the religious, read aloud to them the royal decree. At the same time, other agents saw that all the bell-ropes were cut, so as to prevent the Jesuits giving any alarm. Every room was guarded, the papers, books, and correspondence were seized, while all else was placed under seal, leaving to each Jesuit only his breviary and the garments which he wore. The whole community were closely watched during their spiritual exercises and their evening repast. At two o'clock in the morning, they again assembled the religious, calling over each name separately, and, placing them in carriages, which had been previously ordered, conducted them, under guard, to Pozzuoló. There they separated the professed from the novices. The latter were confined in an old chateau, which was used as a storehouse for forage, while the religious were sent to the houses of the Carmelites and Capuchins, where they were to remain until the time of embarkation. What occurred at the Grand College of Naples was repeated at the other six houses of the Jesuits in that city. The prisoners were embarked for Terracina, where they were quickly joined by the novices, who had resisted all the promises and threats employed to overcome them. Only seven consented to return to their families."

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\* Clement XIII and Clement XIV.

Malta, which was a dependent on the two Sicilies, had also to expel the Jesuits.

The demon of darkness was not yet content. The young Duke of Parma was Infante of Spain. He was a Bourbon. Choiseul, d'Aranda, and Tanucci once more appealed to the family compact. The young Prince was called upon to sacrifice the Jesuits to the diabolical intentions and passions of the Prime Ministers. He whom the sect of philosophers had placed near him, to rule in his name, only awaited their orders to act in a manner that should outdo even them. It was Tillot, Marquis of Felino. On the 14th of January, 1768, he had the Jesuits transported to the Roman States, without informing the Pope of his intentions, and the same edict that announced this expulsion, abolished several of the rights of the Holy See over the duchies of Parma and Piacenza, and restrained or annulled certain ecclesiastical privileges over which the Pope alone had the right to pronounce.

The heart of Clement XIII was broken with grief. He had addressed several briefs to the Emperor Joseph II, to the Empress Marie Thérèse, and to her counsellors, to claim of the Emperors protection for the Church and for the Holy See, so shamefully outraged, and he called their attention to the unjust treatment to which the society had been subjected in all parts. He also addressed a brief to Cardinal Sersale, Archbishop of Naples, and complained that he, who had witnessed the shameful expulsion of the Jesuits, the profanation of their churches, the plundering of their houses, and the irreverent disposal of their property, had not thought of giving information of the same to the Sovereign Pontiff, the universal guardian of the flock of Jesus Christ.

On the 30th of January, 1768,\* he published a brief

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\* M. C. Joly gives the 20th as the date of this brief; but de Ravignan, who reproduces the document, assigns it to the 30th.



concerning the affairs of Parma, of which city, until then, the Holy See had retained the *Suzeraineté*. This brief annulled the decrees which were opposed to ecclesiastical rights and privileges in the duchies, and excommunicated the authors of these wicked acts.

Clement XIII had dared to censure an administration directed by the Duc de Choiseul, and he had to atone for it. Choiseul again brought forward the family compact, and caused all the princes of the house of Bourbon to league themselves against the Sovereign Pontiff. The powers of darkness were filled with exultation. The courts of France, Spain, Naples, and Parma gave the Pope the choice between making reparation to the Duke of Parma and annulling his brief, or seeing his states invaded by their united armies. Clement XIII boldly refused the retractation, which they had the temerity to demand from him. The combined powers persisted in their exactions, and, on the 16th of April, 1768, the Spanish Ambassador transmitted to the Pope a petition in their name.

"Does this document," said the Pope, "contain any thing but the demand to revoke the brief?"

"No, most Holy Father; it has no other object."

"I am quite resolved," continued the Pope, "not to outrage my conscience, and that is what I should do if I revoked the brief. The threat to enter the states of the Church with armed forces is useless. Even though we had a sufficiency of troops to oppose them, we would not employ them. The common Father of the faithful, I would never go to war with Christian princes, much less with Catholics. My subjects being ignorant of this affair, I hope that the sovereigns will not visit upon them their displeasure. If they have any design upon my person, and their intention be to expel me from Rome, I declare that, following the example of my predecessors, I will

choose exile rather than betray the cause of religion and of the Church."

At these last words, the Sovereign Pontiff, without allowing the Ambassador an opportunity to reply, ordered the doors to be thrown open, as a proof that the audience was at an end, and, by a gesture, dismissed him.\*

On the 11th of June, of the same year, France took possession of Venaissin, and Naples of Ponte-Corvo. The first act of the usurpers was the expulsion of the Jesuits whom they found there, and the confiscation of their property. There, as elsewhere, they were removed by night, for fear of exciting a popular insurrection, and that future generations might credit the assertion that the Jesuits had brought about their own expulsion from all the states, as disturbers of the public peace.

"I do not hesitate to assert, and I have looked at this pretty closely," says Duclos, a philosopher, and an enemy of the Society of Jesus, "that the Jesuits had, and still have, without comparison, more partisans than adversaries. La Chalotais and Monclar alone have given the example of a voluntary expulsion. It was necessary to have recourse to many manœuvres in the other provinces. Generally speaking, they regretted the Jesuits, and would joyfully welcome them back."

Duclos thus spoke for France. In Spain, it was the same; one circumstance proved it.

"On St. Charles' day," says the Protestant Coxe, "when the monarch made his appearance before the people, in the balcony of his palace, they desired to avail themselves of a custom, according to which, on that day, some public favor was granted, at their demand; and, to the great astonishment of the whole court, the multitude, with one accord, solicited the recall of the Jesuits; that permission should be given them to live in Spain, and to wear the habit of the secular clergy. This unexpected incident greatly

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\* Schall.

disconcerted the King ; and, after having caused investigations to be made, he saw fit to banish the Cardinal, Archbishop of Toledo, and his Grand Vicar, on the charge of being the abettors of this tumultuous petition."

The Government, and the King himself, felt hurt at such a request, which could not have been caused by the Jesuits, and which was, evidently, the free expression of the Christian feelings of the country.

On the 18th of January, 1769, the Spanish Ambassador presented to the Pope a petition praying for the entire suppression of the Order of Jesus. Clement XIII expressed his deep sorrow at such an act, and dismissed him, saying, as his eyes filled with tears, "I will read this petition." On the 20th, the Marquis d'Aubeterre, French Ambassador, and, on the 22d, Cardinal Orsini, presented to His Holiness a similar demand, in the name of Louis XV and of the King of Naples. The venerable Pontiff dismissed them peremptorily. On the 28th, Cardinal Negroni said to the assembled ambassadors, "This last step will open the tomb of the Holy Father." The Cardinal's prediction was verified.

Clement XIII, plunged into the deepest affliction, loaded with insults, and racked with anguish, had resisted, with a holy energy and heroic firmness, all the demands and all the threats of the enemies of the Church ; but his constitution became more enfeebled each day. On the 2d of February, Feast of the Purification, he celebrated the holy sacrifice with the same seraphic fervor which he ever manifested during that solemn action ; he blessed and distributed the candles. During the day he visited the Blessed Sacrament, which was exposed ; in the evening he felt oppressed, and during that same night passed from this life to eternity, in his seventy-sixth year.

## VIII.

A SHORT time before the decease of the Holy Pontiff, Clement XIII, the Duke de Choiseul wrote to the Marquis d'Aubeterre:

"We shall gain nothing from Rome under this Pontificate. The Minister is too obstinate, *and the Pope too imbecile*. It is necessary that we should rule in these times with a rod of iron, so as to oppose a head of the same metal, which governs the Holy See. After this Pope, we must see to having one *who will suit the emergency*."

These few lines would be sufficient to convey an idea of the intrigues which agitated the conclave. The cabal of the Bourbon Ministers, wishing to exclude from the election every Cardinal who had shown favor to the Jesuits, and the great majority of the Sacred College being favorable to them, the most odious and culpable manœuvres were resorted to on the part of the ambassadors. That of Spain had the effrontery to propose a sale, to set a price upon the Holy See of St. Peter. This infamy was nobly repelled by the Cardinals. Cardinal Orsini thus wrote to Cardinal de Bernis:

"You are an archbishop, I am a priest; we can not take part in making a simoniacal Pope."

The courts desired to exclude such a number of Cardinals that Bernis, in a letter to Aubeterre, on the 22d of April, after having explained the difficulties caused in the conclave, by the requests of the princes, said:

"It is for the honor of the crowns that I speak. Never before have they tried to elect a Pope by excluding more than half of the Sacred College! This is unprecedented. It is necessary to be reasonable, and not place the Sacred College in the predicament of having to separate and to protest against such a proceeding. It is impossible to form a plan of action upon a system so generally

exclusive, that it will include only four or five members, some of whom are too young. In a word, what can one do who has the choice of grasping at the moon, or of rotting in a dungeon?"

The Marquis d'Aubeterre replied to this that the courts would not, under any consideration, have a *Jesuit Pope*. He added:

"If a Pope should be elected in spite of the royal powers, he would not be acknowledged as such by them. Let them fear the courts, and love and esteem your Eminence; this is what we desire."

Some days later, he wrote him word that the courts desired a *philosophic* Pope, and he went so far as to say: "I think a Pope of this kind—that is to say, without scruple, holding no particular opinion, and only consulting his own interests—would suit the powers." But the conclave made no advance. The manœuvres of the intriguers weighed upon it, and trammelled the freedom of election. The ambassadors threatened to leave Rome. That of France wrote to Cardinal de Bernis, thus:

"Let your Eminence speak without fear. The surest means to prevent schism is to name it boldly and frequently. Be angry, if necessary. They must be terrified."

Thus it was that a Choiseul, a d'Aranda, a Pombal, and all the Ministers, who had expelled and so cruelly treated the Jesuits, pretended to govern the Church during its regency. They would coerce the Holy Spirit to yield to Satan the Presidency of the conclave, feeling assured that, in such a case, they would find their actions fully sanctioned, the Society of Jesus abolished, and the Pope declared to be their tool and their slave. Cardinal Ganganelli neither expressed himself for nor against the Jesuits; he alone assumed to be neutral. Cardinal de Solis, Archbishop of Seville, who was entirely devoted to the plan of the courts, and who desired, in the name of Charles

III, to demand from the Cardinal proposed for the Holy See, a written promise to suppress the Society of Jesus, had, for a few days, appeared to be in secret correspondence with Ganganelli.

On the 19th of May, 1769, Cardinal Ganganelli was elected, under the title of Clement XIV. He was sixty-four years old, and had entered the Franciscan Order at an early age. A friend of the Jesuits, who appreciated his merits, it was at their recommendation that he was raised to the dignity of Cardinal. The Father-General, Ricci, had proposed him to Clement XIII. Father Andreucci had made the necessary examinations, and the purple was conferred upon their protégé.

On the 16th of June, d'Alembert thus wrote to the King of Prussia, Frederick II:

"It is said that the Jesuits have but little to hope for from the Franciscan, Ganganelli, and that St. Ignatius is likely to be sacrificed by St. Francis of Assisium. It appears to me that the holy Father, Franciscan though he be, would be acting very foolishly thus to disband his regiment of guards, simply out of complaisance to Catholic princes. To me it appears that this treaty resembles that of the wolves with the sheep, of which the first condition was that the sheep should give up their dogs; it is well known in what position they afterward found themselves. Be that as it may, it would be strange, Sire, that while their most Christian, most Catholic, most apostolical, and very faithful Majesties destroyed the body-guard of the Holy See, your most heretical Majesty should be the only one to retain them."

The fact was, that Frederick II was better acquainted with the secrets of his friends, the philosophers, than any one else; hence he insisted on supporting the Jesuits, in spite of the anger, the sarcasms, and even the menaces of the writers of the Encyclopedia. The Emperor Joseph II, on the other hand, had permitted himself to be led into the league against the Church, and began to entertain

a similar desire for the disbanding of the body-guard of the Holy See. On the 7th of August, d'Alembert again wrote to Frederick II:

"It is asserted that the Franciscan Pope requires to be much importuned regarding the suppression of the Jesuits. I am not at all surprised at it. Proposing to a Pope to abolish that brave militia, is like suggesting to your Majesty the disbanding of your favorite guards."

It was impossible more explicitly to condemn, in anticipation, the act itself, and, as a matter of course, the Pope, who was to execute it. "If I sought to chastise one of my provinces," said Frederick II, "I would place it under the control of the philosophers." This was the Providential chastisement of nations. They were to be ruled by the philosophers, and the world was to be shaken even to the gates of the Eternal City. Frederick, who was a philosopher for his own pleasure, and a Protestant, was resolved upon maintaining the Jesuits in his provinces, and thus replied to d'Alembert:

"The philosophy which is encouraged in our day is more loudly proclaimed than ever. What progress has it made? You will reply, we have expelled the Jesuits. I admit it; but I can prove to you, if you so desire it, that it was pride, private revenge, cabals, and, in fact, self-interest that accomplished the work."

Such admissions are great lessons for those who are misled by opinions and ideas at variance with their convictions, and which they have adopted to save themselves the trouble of thinking for themselves.

The Pope refused to abolish the Society of Jesus; he was conscientiously opposed to the measure, and the representatives of the house of Bourbon became impatient. Cardinal de Bernis wearied the Holy Father with his solicitations. The Count de Kaunitz, the Ambassador of Marie Thérèse, on the other hand, implored him, in the



name of his sovereign, and in the interests of the Church, to preserve and protect the Society of Jesus, to the annihilation of which the Empress would never consent. Clement XIV replied that he would do all that he could. This took place on the 14th of June, 1769. On the 21st, the Feast of St. Aloysius Gonzaga, the General of the Jesuits, in accordance with the usual custom on this anniversary, presented himself at the Vatican. The Pope, fearing to incur the displeasure of the royal ambassadors by granting an audience which had never been denied by his predecessors, declined to receive Father Ricci.

On the 31st of July, the Feast of the Holy Founder of the Society of Jesus, the Father-General again proceeded to the Vatican, as was the custom on that day also. The Pope refused to see him! About this time, the Brief of Indulgences for the missions of the Jesuits having to be renewed, Clement XIV dispatched it in the same form as that which had been used for several years before. The Duc de Choiseul, who, probably, had never in his life read a brief of this description, lost his temper, and exclaimed to the Nuncio that the Pope had treated the sovereigns with contempt in addressing Father Ricci as his *dearly beloved* son, and in so lauding the Society of Jesus. The Nuncio remarked that it was a simple matter of form. The Minister was not the less offended. According to his view, the Jesuits were not entitled even to this formality. No doubt he desired that they should be ruled in all matters, as he himself desired to rule the Pope, *with a rod of iron*. Choiseul was not the only one who raised his voice against the Brief of Indulgences. The Ambassadors of the four Powers, and the Minister of Parma, filled the city of Rome with their complaints and threats. According to them, this brief was an insult to their respective courts.

Cardinal de Bernis succeeded the Marquis d'Aubeterre

in the embassy at Rome. On the 7th of August, 1769, he was instructed by the Duc de Choiseul to reiterate to the Pope the desires of the sovereign princes of the house of Bourbon, regarding the abolition of the Order of St. Ignatius. He added that he would accord to the Pontiff a further delay of only two months, at the expiration of which time "nothing can prevent the sovereigns from discontinuing all intercourse with the Pope, who only trifles with us, *and is of no service to us.*" To this official dispatch, which is too long to insert here, the Duc de Choiseul added a private one, in which we find these lines:

"I do not know whether it was well to expel the Jesuits from France and Spain. They have been expelled from all the states of the house of Bourbon. I believe it was even worse, when these monks were gone, to cause so much excitement in Rome about the suppression of the Order, and to allow all Europe to become aware of the attempt. But such is now the case. It so happens that the Kings of France, Spain, and Naples are at open war with the Jesuits and their partisans. Shall they be suppressed, or shall they not? Shall the crowned heads triumph, or are the Jesuits to win the victory? This is the question which now agitates the cabinets, and is the source of the intrigues, broils, and troubles of all the Catholic courts. In fact, we can not calmly look upon this state of things without being struck with its impropriety, and were I ambassador at Rome, I should feel humiliated to see Father Ricci opposing my royal master.'

Clement XIV sensibly felt the difficulties of his position. He was conscientiously opposed to the suppression of the Jesuits, which was urged upon him; and the Catholic princes, who insisted upon it, threatened to withdraw from the Church of Rome, in the event of his refusing this sacrifice. He could not confer with the Sacred College. The great majority were in favor of the Jesuits, and the sovereigns would venture all to attain their ends. The Pope, then, was isolated, and could only turn for advice to

those Cardinals who were favorable to the royal coalition, lest he should excite the susceptibility of the princes, whom he feared. He wished to gain time. To Louis XV he wrote :

“I can neither censure nor abolish an Institute which has been commended by nineteen of my predecessors. Still less can I do so, since it has been confirmed by the Council of Trent, for, according to your French maxims, the General Council is above the Pope. If it be so desired, I will call together a General Council, in which every thing shall be fully and fairly discussed, for and against.”

The Ministers would not listen to all these delays, and, in order to put an end to them, they went so far as to say to the Pope that the King of Spain had become so excited and exasperated, that it was feared that he would lose his reason, and that the only hope of averting such a misfortune, was a formal promise that the Society of Jesus should be suppressed. Poor, indeed, and weak must be the mind of a sovereign, to preserve which, it is necessary to sacrifice an entire religious Order of more than twenty-two thousand apostles.

“This suppression will be my death,” exclaimed Clement XIV. Cardinal de Bernis gave no peace to the unhappy Pontiff. The ambassadors of the other courts threatened to have him recalled by his government, if he *did not know how to induce* the Pope to enter into an official engagement, and Bernis, who, above all other things, valued his embassy, urged and importuned the Pope so earnestly and pertinaciously, always pleading the imperilled reason of Charles III, that he, at length, succeeded in extorting from the Sovereign Pontiff a letter addressed to that prince. On the 29th of April, 1770, the Cardinal was able to inform the Duc de Choiseul :

“This letter which I have caused the Pope to write to His Catholic Majesty, binds him so irrevocably, that, unless the court of

Spain change its views, the Pope will be compelled, in spite of himself, to complete the affair."

Of this promise, the King of Spain and his Ministers exacted the speedy fulfilment. But Clement XIV continued to temporize, notwithstanding the system of intimidation adopted to coerce him, and in spite of the absurd accounts which they gave him of the intrigues and conspiracies of the Jesuits. They even went so far as to make him believe his life to be in danger. On the 7th of July, 1770, the King of Prussia thus wrote to Voltaire :

"That good Franciscan of the Vatican leaves me my dear Jesuits, who are persecuted every-where else. I will preserve the precious seed, so as to be able, one day, to supply it to such as may desire again to cultivate this rare plant."

Frederick was a Protestant and a philosopher, but he was also a King, and he was aware that the coalition had only one end in view, the subversion of all constituted authority.

On the 25th of December, of the same year, Choiseul was disgraced and banished, and the Duc d'Aiguillon, who succeeded him, exiled the Parliament. He was friendly, it was said, to the Jesuits, but he sacrificed them to his ambition. His desire was to please the King of Spain, so that he might retain his position ; and, in order to flatter that weak-minded prince, he acted against his convictions, and joined the enemies of the Society of Jesus. He instructed Cardinal de Bernis to second the efforts of the ambassador of Charles III.

In 1772, the Spanish Ambassador at Rome was superseded by Don Jose Moniño, Count of Florida Blanca, who, in order to render his plans the more successful, had bribed the household of the Sovereign Pontiff, and undertook to overpower the Pope by his indomitable persistence. The Pontiff trembled in his presence. On one occasion, when,

with sacrilegious audacity, he menaced the Pope, Clement XIV, alarmed, begged and implored him for yet a little time.

“No, Holy Father,” answered the brutal Moniño. “It is in extracting a tooth by the root that we cure the pain. By the love of Jesus Christ, I conjure your Holiness to look upon me as a man who ardently desires peace. But beware, lest my master, the King, approve the project which has been entertained by more than one court, the suppression of all the religious orders! If you would save them, do not confound their cause with that of the Jesuits.”

“Ah!” replied the Pontiff, “I have for a long time thought that this was what they were aiming at! They seek even more—the entire destruction of the Catholic religion—schism, perhaps heresy. Such are their secret designs.”

And then he attempted to appeal to the heart of his tormentor; but heart he had none. He essayed to picture to him his rapidly approaching death, but the relentless ambassador affected the greatest incredulity. The Pope, baring one of his arms, showed it to him, covered with sores resembling the leprosy.

“See,” said he; “so it is with my whole body.”

The cruel Moniño was pitiless! What did he care for the life of the Pope? That which he sought—that which he was resolved to obtain—was the suppression of the Society of Jesus. The accomplishment of this iniquitous end was to be his victory.

Such scenes as these were renewed daily by the implacable Florida Blanca, who, henceforth, gave no rest to the unhappy Pontiff.

The King of Spain, feeling convinced that Clement XIV would no longer resist if the Empress Marie Thérèse abandoned the Jesuits, directed the entire force of his infernal batteries in that direction. Joseph II finally

promised to obtain the consent of his mother, the Queen, on condition that the possessions of the Jesuits should accrue to him. The four Powers agreed to this. Joseph II gave no peace nor rest to his mother. He insisted upon his demand until he obtained it, for Marie Thérèse, wearied and worn out at last, weeping, placed her signature to the fatal decree.

On the 21st of July, 1773, the bells of the Gesù were heard to toll at an unusual hour.

"Why do they ring at the Gesù?" asked the Sovereign Pontiff.

"They announce the novena in honor of St. Ignatius, Holy Father."

"Not so," replied the Pope, in a tone of deep sorrow. "The bells of the Gesù are not ringing for the saints; they are tolling for the dead!"

On that very day, the 21st of July, 1773, Cardinal Marefoschi laid before Clement XIV the Brief *Dominus ac Redemptor*, by which the Society of Jesus was suppressed throughout the entire world. The Pope affixed his signature, "and," says Cardinal Pacca, in his memoirs, "after signing it, he dashed the document to one side, cast the pen to another, and, from that moment, was demented." This signature had cost the unhappy Pontiff his reason! From that day, he possessed it only at intervals, and then only to deplore his misfortunes.

In view of the future, he would not suppress the society by a Bull which would be binding upon his successors. He had suppressed it by a brief, which could be revoked without difficulty, whenever public feeling might allow it. Moreover, such precautions were taken that the usual formalities for its publication and canonical execution were not observed. Thus, instead of being published on the same day, as is usual, three weeks were allowed to elapse. Instead of being placarded in all the

public places required, to give it the full force and value of a voluntary act emanating from the Sovereign Pontiff, it was neither posted in the Campo di Fiori, nor upon the doors of the Basilica of St. Peter. The letter sent to the bishops, in forwarding the brief, did not command them to notify the same to the religious interested; it merely *recommended* them to do so.

All these informalities must have been foreseen and contemplated by the Pope, in order that the act, thus forced from him by threats and intimidation, might be the more easily revoked. But the holy religious, whom this brief was about to affect, were not the ones to take advantage of such irregularities. Devoted to the defense of the Church and the authority of the Holy See, they did not hesitate to set a heroic example of the submission they had inculcated for more than two centuries. They belonged to the Society of Jesus, and, like their chief, they would be obedient, *even unto death!*

## IX.

“THE religious receives a new birth and a second baptism in the profession of a life and rules to which a heavenly vocation has consecrated his mind, his heart, and his very existence. There, by a love which finds its source in supernatural grace, he forms for himself ties which are stronger, sweeter, and better far than those which attach him to his native soil, or to the most intimate relations of the domestic circle. The vows; the regular discipline; the common mode of life; the spirit which vivifies the body and infuses itself into each member; the inheritance received from the saints who led a similar life, in the discharge of the same duties, to the same end; the irrevocable sacrifice which we make of our entire future to the society that adopts us as its children; the profound security which, under its maternal authority, we feel in all places and at all times, and under the most trying necessities of the soul or of the body—all these help to fortify that love which is stronger than nature, and more powerful than death, and which, in religion, we associate with our



brethren, with the labors and pursuits of the society, with all its successes and its reverses, and even with its very existence.

"The love of the society, the grace of the society, the union of the society, are the result of those hidden gifts which it is difficult to explain, or even to comprehend, save by those transformed individuals who constitute this religious family. So, when its dissolution is decreed, when vocations are destroyed, the death sentence is pronounced, an unutterable martyrdom is accomplished. The religious, ceasing to exist as such, and remaining, nevertheless, attached to his vocation, is a being suddenly disinherited here below of treasures a thousand times more precious to him than country or family—a thousand times more so than his very existence. This sorrow is widely different from that caused by banishment and exile."\*

These eloquent lines of the venerable Father de Ravignan may convey some idea of the heavy affliction which was about to fall upon each one of the heroes of the Society of Jesus, to the remotest part of the world.

On the 16th of August, 1773, toward nine o'clock at night, the prelate Macedonio, accompanied by soldiers and agents of the police, proceeded to the Gesù, and notified to the General, Father Ricci, the suppression of his Order throughout the world. After having read the Brief, the agents placed their official seal upon the archives, the papers of the Fathers, the account books, the sacristies, etc.

Similar steps were taken in all the other houses of the society in Rome. Then followed a scene of pillage difficult to describe. Father Ricci was conducted, a prisoner, to the English College. The assistants and professed members were distributed in other religious establishments.

On the 22d of September, the General, his assistants; Father Comelli, Secretary-General; Fathers Le Forestier, Zaccharia, Gauthier, and Faure were, by authority from

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\* Clement XIII and Clement XIV.

the Pope, confined in the Castle of St. Angelo. Notwithstanding the Pope's mental incapacity, all was done in his name. The trial commenced. The enemies of the society knew very well that they had no grounds of accusation, and that they could adduce no proofs of culpability against it. All the papers and documents, even those of the most private nature, were in the possession of the judges. The archives, from the very days of St. Ignatius down to the present time, were at their disposal. The greatest secrecy had been employed in effecting the suppression, so as to prevent the possibility of the Jesuits retaining or searching any papers which might compromise them. It would, therefore, have been the easiest thing in the world, had any guilt attached to the Jesuits, to produce evidences of the fact, and thus justify the extreme measures resorted to against the Institute. No such evidence was produced.

Thus, to sacrifice the very existence of over twenty-two thousand religious for the sole object of gratifying four princes, who permitted themselves to be ruled by impious ministers, is a matter of history which future generations will find difficulty in believing.

That which was more particularly sought for at the Gesù, and in all the other houses of the Jesuits, was their treasure. So much had been heard of their wealth, of the gold mines of Paraguay, and of the immense fortunes brought into the Order by the great ones of the world, that the palm of each one itched in the sanguine expectation of reaping a goodly share of the booty. Nor were the examinations long, being confined exclusively to the latter point. Andreotti, the advocate, interrogated the Father-General as follows, merely for the sake of form:

"Has any alteration been made in the Institute, under your Generalship?"

"None whatever. I have been careful to maintain it as I found it."

"Did you find any abuses in the Order?"

"Thanks to Divine Providence, there were no general abuses. On the contrary, great charity pervaded the society, as is evident from the fact that, during fifteen years of great trials and tribulations, there were neither disputes nor internal strife, and all remained warmly attached to their state of life, although, on that account, they were subjected to great persecution."

"Do you consider yourself, since the suppression of the Order, deprived of all right to exercise any authority?"

"I am fully persuaded of it. I should be insane, did I imagine any thing else."

"What authority do you consider you would have possessed, if the Pope, instead of abolishing the society, had pursued another course?"

"That authority which might have been accorded to me by the Pope, and no other. But I have sufficiently answered these last questions, which are merely on matters of interior consciousness, and not amenable to the judgment of man."

"Where are the treasures of the Order?"

"We have no treasures."

"Have you any property or money concealed in the vaults of the Gesù? Have you sent any money away from Rome?"

"We have nothing concealed in the vaults of the Gesù, nor have we sent a single cent away from Rome for safe-keeping. We have no deposit in any bank. The idea that we have treasures concealed, is only a vague popular rumor, destitute of foundation, set afloat, probably, by enemies, or caused by the splendor of our churches. It is a dream, a mere infatuation, a mania, and I can scarcely

comprehend how people of sense can attach any importance to such a fable. After all the searches that have been made, as well in Rome as elsewhere, there should be no longer any doubt of the utter falsity of the rumor.”\*

The other prisoners were also examined, for form's sake, without eliciting any information relative to the treasures, which existed only in the imaginations of the enemies of the society. The most minute searches were made, but in vain. No treasures, no compromising documents were to be found—nothing that could justify the suppression of the Order, or the detention of the victims in the Castle of St. Angelo and elsewhere.

The Pope, whose mental excitement was great, frequently paced his chamber to and fro, exclaiming, “Mercy! mercy! they forced me to this step! *Compulsus feci! compulsus feci!*” He was racked by remorse, in spite of his aberration of intellect, and could find no rest by night or day. “Poor Pope!” exclaimed St. Alphonsus di Liguori; “poor Pope! what could he do, urged, as he was, by the threats of those crowned heads!”

The brief had been addressed to the episcopacy as well as to the courts. Christopher de Beaumont, Archbishop of Paris, on the 24th of April, 1774, wrote to the Pope, in the name of the clergy of France, to submit to him the reasons which had decided the French episcopacy never to sanction the publication of the brief. We regret that we can not reproduce the document of the Archbishop, which will be found in the *History of the Society of Jesus*, by M. Crétineau Joly.

This brief, which the bishops of France rejected, caused the enemies of the Church to exult, from the simple fact that it suppressed the Society of Jesus; but it gave um-

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\* Clement XIII and Clement XIV, by the Rev. Father de Ravignan.

brage to the sovereigns who had exacted it from the weak and terrified Pontiff. What displeased them was, that it neither condemned the teachings of the Jesuits nor their conduct, no other cause being assigned for the suppression than the will of the four sovereigns ; and, moreover, it could be annulled. The King of Spain loudly complained. The King of Naples prohibited its publication by the bishops, *under pain of death*. Switzerland refused to deprive the Jesuits of the colleges which they directed in its cantons, and the King of Prussia, after issuing a decree forbidding the publication of the brief, thus wrote from Potsdam, under date of the 13th of September, 1773, to his agent at Rome :

“Abbé Columbini, you will inform all who desire to know the fact, but without ostentation or affectation, and you will, moreover, seek an opportunity of signifying the same to the Pope and the chief Minister, that, with regard to the Jesuits, I am resolved to retain them in my states. In the treaty of Breslau, I guaranteed the *status quo* of the Catholic religion, and I have never found better priests in every respect. You will further add, that, as I belong to the class of heretics, the Pope can not relieve me from the obligation of keeping my word, nor from the duty of a king and of an honest man.”

This last stroke was a cutting one to the Pope, and the conduct of this heretical Prince was a home-thrust at the Catholic sovereigns.

The Dutch Calvinists and Jansenists had a medal struck in honor of the *great Pope Ganganelli*, to whom they sent it, accompanied by their hypocritical approbation. The Holy Father's mental condition did not entirely prevent him from appreciating all the humiliation of such a mark of distinction, and he might be heard uttering, “Mercy! mercy! *Compulsus feci!*” And St. Alphonsus di Liguori said, “Poor Pope! We can only respect and admire the judgments of God ; but, I declare

that, if there remain but one single Jesuit, he will suffice to re-establish the society. Poor Pope ! I cease not to pray for him ! ”

When the Empress of Russia had conquered that part of Poland known as White Russia, she guaranteed to her new subjects the toleration of Catholic worship. She found the Society of Jesus established on a firm basis, and greatly beloved in that province. She permitted them to continue there in full security, in spite of the decree of the Czar, Peter I, ordering their banishment. Upon the receipt of the Brief of Suppression, the Jesuits of White Russia wrote to the Empress, asking permission to submit to its provisions. “ In promptly obeying,” said they to her, “ we shall be showing ourselves as faithful to your Majesty, who permits its execution, as to the authority of the Sovereign Pontiff, who prescribes it to us.” Catharine at once replied to the Provincial, Father Casimir Sobolewski :

“ You and the other Jesuits are bound to obey the Pope in matters of doctrine. In all things else, you are bound to obey your sovereigns. I perceive that you are scrupulous. I will write to my Ambassador at Warsaw, that he may confer with the Pope’s Nuncio, in order that your scruples may be removed. May God have you in His holy keeping.”

Clement XIV was a prey to remorse. His reason, which had forsaken him, at times returned, thus adding to his wretchedness. It was during one of these lucid intervals that he received the dispatch from the prelate Garampi, his Nuncio at Warsaw, and the expressed desire of Catharine to preserve the Society of Jesus. Her determination to oppose the publication of the brief which suppressed it, seemed to afford him some consolation. It was like a plank to the shipwrecked mariner. He took advantage of this opportunity to restore an appearance of vitality to the Order, so highly approved by all his pred

ecessors, and proclaimed holy by the Council of Trent. He addressed a rescript to the Bishop of Wilna, by which he authorized the Jesuits of White Russia to remain *in statu quo* until further decision. This rescript, which was secretly forwarded to the Nuncio at Warsaw, was sent by the latter to the Bishop of Wilna, who, in turn, remitted it to the Empress. Catharine published it, and, like the King of Prussia, openly asserted her sympathy for those religious whom the Catholic sovereigns had expelled from their states. Thus, while Catholic princes banished an Order so devoted to the Holy See, heretical and schismatic princes cordially supported it! "*The finger of God is here!*" was the expression of Pope Paul III, after having examined the constitutions of the Society of Jesus. And, only a short while before, our Lord, in pointing out His Cross to the holy founder and his first followers, in the little chapel of La Storta, had said to them, "I will befriend you." Since that day, the society has continued to bear the cross, and Jesus, in turn, has ever been favorable to the society. It will be preserved, while those who seek its destruction shall be cast down.

## X.

ON the 22d of September, 1774, from early dawn, Clement XIV was in possession of his recovered faculties. They had forced him, some few days before, to create, *in petto*, eleven Cardinals, all of whom were nominated by the enemies of the Church, with the design of influencing the next conclave. Cardinal Malvezzi profited by this lucid interval, during which the mind of the Pontiff appeared to have returned in all its vigor, to beg of His Holiness to confirm the promotions desired by the four courts, in order to secure them the majority in the conclave. "Never!" exclaimed the Pope. "I am going to eternity,



and I know the cause!" The Cardinal still insisted. The dying Pontiff strenuously persevered in his refusal.

On the 21st of September, 1774, St. Alphonsus di Liguori, after offering up the holy sacrifice of the mass, laid himself down upon a lounge, where he continued, motionless and speechless, during the following day and night. His attendants, being at a loss to account for this protracted but serene slumber, remained in close and constant attendance upon him. They wished to arouse him, but his Vicar-General, John Nicholas di Rubino, interposed, directing them not to disturb him, without, however, losing sight of him. On the morning of the 22d, between eight and nine o'clock, he awoke, rang the bell, and, perceiving the bewildered looks of his attendants, asked :

"What is the matter?"

"Why, your Lordship has remained for nearly two days in a state of total unconsciousness, scarcely showing any signs of life."

"You thought I was asleep, but such is not the fact," said the saint. "I went to assist the Pope, who is no more."

It was afterward ascertained that, at the very moment that the holy bishop awoke from his trance and rang the bell, the Pope, Lorenzo Ganganelli, breathed his last, and that he died a holy death.

The enemies of the Jesuits had the effrontery to accuse them of having poisoned him, never, for a moment, reflecting on the absurdity of such a charge. What interest could they have had in poisoning the Pope, after he had suppressed their Order? They who accuse them of subtlety and craftiness should, before supposing them guilty of such a crime, determine what benefit it would be to them. This fearful insinuation created so much excitement, and was, in truth, so revolting to many, that its

falsity had to be established by the testimony of men of learning and of unimpeachable veracity. And Providence permitted this, in order once more to show the evil intentions of the enemies of the Society of Jesus. The King of Prussia was not so unjust. He wrote to d'Alembert, under date of November 15th, 1774:

"I beg of you not to lend a willing ear to the calumnies which are so freely circulated against our good Fathers. Nothing is more unfounded than the report of their having poisoned the Pope. He was much afflicted, on announcing to the Cardinals the restitution of Avignon, to find that no one congratulated him, and that intelligence of such importance to the Holy See was received so coldly. A young girl had foretold that the Pope would be poisoned on a certain day; but do you believe that this child was inspired? It was not because of this prophesy that the Pope died, but in consequence of an incurable bodily affection. A post-mortem examination was made, and no trace of poison was to be found. But he frequently reproached himself with his weakness in sacrificing an order such as that of the Jesuits to the whims of his rebellious children. He was morose and irritable during the latter part of his life, which tended materially to shorten his days."

Cardinal Angelo Braschi, a former pupil of the Jesuits, and their friend, was unanimously elected by the conclave, on the 15th of February, 1775, under the title of Pius VI. This election, in the estimation of the Sacred College, was a sort of protest against the brief which had been issued by Pope Clement XIV. Pius VI could not at once annul this brief. He was necessitated, in the absence of any change of circumstances, to allow it to remain in force; but he was determined to modify, as far as he could, the unfortunate position of the victims of impiety.

We will not attempt to depict the affliction of the missionaries of the Society of Jesus in Asia and in the Indies, on learning the suppression of their Order. That grief

was bitter, inexpressible. But not a murmur, not a word of complaint! On the contrary, on all sides were to be seen the greatest resignation, humility and obedience, that might be called sublime. The Society of Jesus, it is true, could be suppressed, but never could that spirit which it had inculcated be extinguished. At the time when this cruel blow was being daily looked for in France, two missionaries were about to start for China on board French government vessels; for, if science no longer loved the Jesuit, it still needed his learning, and was happy to boast of the benefits derived from his erudition and skill. It was, therefore, in the cause of science, that the government again sent the Jesuits to the far East. The Archbishop of Paris remarked to the two Fathers that, as the brief might be published at any moment, it was, perhaps, imprudent for them to embark. They replied that obedience was not obliged to take counsel of prudence, and that, as the suppression had not been published, they would set out on their journey.

On their arrival at Macao, the bishop of that city gave them notice of the brief, while, at the same time, they could see in the port the very vessels which the Emperor of China had sent to convey them to Peking! It was no longer possible for them to proceed to China in the capacity of religious. They were aware that to refuse an Imperial favor was equivalent to high treason, and that the intention of the Emperor was to elevate them to the rank of Mandarins. Thus, they not only ran the risk of incurring for themselves the Imperial anger, but likewise of placing their colleagues in a like position. Nothing could overcome their spirit of submission. "We were resolved to die," wrote one of them, "rather than disgrace the society by opposing the Pope under such critical circumstances." On hearing of the annihilation of the society, Father Hallerstein, President of the Tribunal of

Mathematics at Peking, and two other Jesuits, died of excessive grief.\*

The General of the Society of Jesus, Father Lorenzo Ricci, was seventy-two years of age. He was broken down by sorrows and continued suffering, and felt that, at last, the termination of his mortal career was approaching. On the 19th of November, he requested that the last sacraments might be administered to him; and, in the presence of the imprisoned Fathers and of the officers and soldiers of St. Angelo, the aged and holy religious, who, for the time, appeared to have regained his usual strength and vigor, read, in a distinct and firm voice, the protestation of his innocence and the expression of his sublime charity. It was the last will and testament of a father to his widely-separated, yet ever-united children:

“Being uncertain when it shall please God to call me to Himself, and, on the other hand, being certain that the time can not be far off, on account of my advanced age, the number, duration, and greatness of my sufferings, far beyond my strength, I am thereby admonished to fulfil duties which devolve upon me, and which the nature of my malady may prevent me from accomplishing at the hour of my death. Considering myself, then, on the point of appearing before the tribunal of God, the infallible tribunal of all truth and justice, after long and mature deliberation, after having humbly implored my most merciful Redeemer and awful Judge, that in this, one of the last actions of my life, I might not be swayed by passion, nor by any resentment of feeling, nor by any other imperfect motive or purpose whatsoever, but only because I judge it my duty to render this testimony in behalf of truth and innocence, I make the two following declarations and protestations:

“First, I declare and protest that the Society of Jesus, now suppressed, has given no cause for such suppression. This I declare and protest with all the moral certainty which a Superior can have who is fully informed of what passes in his Order.

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\* A similar instance of intense affection occurred at the dispersion of the Order, at Rome, in 1848, in the case of Father Buonvicini, a man of great literary attainments and exalted sanctity.—TR.

"Second, I declare and protest that I have given none, not even the slightest cause for my own imprisonment. This I declare and protest with that full and complete certainty and evidence which each one has of his own actions. This second declaration I make only because it is due to the Society of Jesus, now suppressed, of which I was Superior-General.

"On the other hand, I do not pretend that, on account of these, my declarations and protestations, any guilt should attach before God to those who have injured the society and myself, as I, on my own part, abstain from such judgment. The thoughts of men are known to God alone. He alone can discern the errors of the human mind, and determine whether they are such as excuse from sin; He alone can penetrate to the motives of an action, the spirit which inspires it, the feelings and sentiments which accompany it; and, since on these things depends the innocence or malice of the act, I leave judgment to Him who searches the works and sounds the thoughts of men.

"And to fulfil my duty as a Christian, I protest that, with the help of God, I have always forgiven, and do now sincerely forgive, those who have troubled and injured me—first, in all the evils which they have accumulated on the Society of Jesus, and the severity with which they have treated the religious who composed it; secondly, in the suppression of the said society, and in the circumstances which accompanied that suppression; and, finally, in my imprisonment, as well on account of its severity, as for the injury which it has borne to my reputation—facts which are all public and notorious to the whole world. I implore pardon of God, through His mercy and goodness, and through the merits of Jesus Christ, for my many sins, and for all the authors and coöperators in the above-mentioned evils and wrongs; and I desire to die with this sentiment and prayer in my heart.

"Finally, I beg and conjure all those who may see these, my declarations and protestations, to publish them to the world as much as they can. I beg and conjure them, by all the motives of humanity, of justice, of Christian charity, that are capable of inducing them to the accomplishment of this my will and desire.

[Signed,]

"LORENZO RICCI."\*

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\* From History of the Society of Jesus, by M. Crétineau Joly. It is through motives of that humanity, justice, and Christian charity, to which Father Ricci so touchingly appeals, that we have ventured to insert this affecting protestation.—Tr.

After having read the paper which contained these sentiments, the venerable religious received the holy viaticum. Five days later, on the 24th, he calmly fell asleep in the Lord.

By express command of Pius VI, his funeral was celebrated with great pomp in the church of the Gesù, and the body was deposited by the side of the Generals of the Order who had preceded him. In the opinion of Pius VI, the Society of Jesus was disbanded only for a time; it was not abolished.

In the same year, 1775, during the Jubilee, which was being celebrated by several Jesuit preachers in France, and even in Paris, notwithstanding the decree of banishment, one of them, the celebrated Father Beauregard, whose great eloquence attracted the admiration of vast numbers, preached at Notre Dame with marked success. On one occasion, suddenly inspired, and turning toward the altar, he exclaimed:

"Yes! it is against the King and religion that modern philosophers wage war. The axe and the hammer are already raised in their hands. They await but a favorable moment to subvert the altar and the throne. Yes, O Lord, thy temples will be plundered and desecrated; thy feasts abolished; thy very name blasphemed; thy religion prohibited. But what do I hear? Great God! what do I behold? Those sacred chants to thy honor, which have resounded in thy holy temples, succeeded by the chants of profanity! And thou, infamous divinity of Paganism! thou comest here to usurp, in thy audacity, the place of the living God, and to take thy seat upon the throne of the Holy of Holies, there to receive the sacrilegious incense of thy worshippers!"

The effect of these prophetic words was immense.\*

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\* In 1789, the same orator was preaching before the King, at Versailles, when he suddenly stopped. An expression of deep sorrow was observable in his countenance. For a few moments, he was motionless and absorbed, when he suddenly exclaimed, in a firm

We are assured, by La Harpe, that one of the philosophers, who was present, exclaimed: "This postpones the revolution for a quarter of a century!" He was mistaken; it was destined to break out sooner.

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voice, which resounded like a clap of thunder, "France! France! France! thy hour is at hand! Thou wilt be confounded and destroyed!" These expressions, having no connection with the subject of the discourse, made a great impression upon the King and the entire court.—*Biographic Notice of Father Beauregard, by Rev. Father Guidée.*



## The Society of Jesus Providentially Preserved.

1775—1802.

### I.

THE enemies of the Church were satisfied. The Society of Jesus no longer existed for its defense, and, unmindful of the Divine promise, they hoped soon to destroy the Church itself. They relied upon the youth of the times, whom they endeavored to imbue with notions of independence, and whose passions and evil inclinations they encouraged.

"This event," (the suppression of the Society of Jesus), says Leopold Ranke, "produced the strangest effects in the Catholic countries. The animosity to the Jesuits, and their overthrow, were chiefly attributable to their defense of the supremacy of the See of Rome, in the most vigorous acceptance of the word; but, as Rome herself now abandoned this pretension, the strict idea of supremacy and its consequences fell together. The efforts of the opposition were crowned with complete and incontestable victory. The fact that the society, which had made the instruction of youth its especial business, and which still had so large a portion of it in its hands, should be annihilated at one blow, without any preparation, must needs occasion a convulsion of the Catholic world to its very centre—to that core of society wherein new generations of men are formed. The outworks being taken, the victorious party proceeded, with greater ardor, to the attack of the fortress. The agitation increased from day to day, and desertion and apostasy thinned the ranks of the Church; and what hope remained? '\*

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\* History of the Papacy, (Austin's Translation), Book VIII, § 18, p. 240.

Such, according to the admission of the Protestant doctor, was the deplorable result of the suppression of the Society of Jesus—of that Order as renowned for the number of learned men it had given to the world, as for that of the martyrs and saints it had prepared for heaven. But the Society of Jesus was not destroyed; it was only temporarily disbanded; and Providence, while sending back to the bosom of their families the majority of these valiant soldiers, assigned to the rest the states of the King of Prussia and those of the Empress of Russia. The trial of the Jesuits was brought to a close by the efforts of Pius VI. The commission charged with this duty could not find the slightest ground of accusation against them, and, therefore, all the prisoners had been set free. What a triumph for the Jansenists and philosophers, to have caused the condemnation of guiltless persons, and the suppression of an order, whose abolition left the care of youth to their perfidious teaching, impeded the spread of the Gospel in foreign countries, and caused consternation and grief in all the colonies founded by the Jesuits! A member of the Society of Foreign Missions, Abbé Perrin, arrived in Hindostan at the close of the year 1773, being full of the prejudices of the times against the Jesuits. But when once he became acquainted with these holy religious, he saw only their eminent virtues, and, in his *Voyage dans l'Indostan*, he expresses his great admiration of them:

“I have looked upon the Jesuits with the eye of a critic, and, perhaps, with malignity. Until I knew them, I mistrusted them; but their virtue has vanquished and removed my prejudices. The veil of error has fallen from my eyes. I have found in them men who knew how to combine the most sublime contemplation and prayer with the most active pursuits of life—men entirely detached from worldly matters, and whose mortification might dismay the most fervent anchorite.”

Such men have always had, and ever will have, opposed to them the enemies of Jesus Christ and of his Church. They always have been, and ever will be, honored by their hatred and persecution. Voltaire complained to Frederick II that the Jesuits, who had been proscribed by the Catholic princes, were retained and protected by him, an heretical prince and a philosopher. To this the monarch replied: "There is not in our country a single learned Catholic except among the Jesuits. We had no one capable of conducting the schools. It was, therefore, necessary either to retain the Jesuits or to allow education to fall into decay." From the same motives, Catharine of Russia determined to prohibit the publication of the brief of Clement XIV. The position of the Jesuits in White Russia was an anomaly. Clement XIV had authorized them to remain *in statu quo*, but a new Pope had taken his place. The Jesuits were desirous of sending in their submission to him, and of conserving their religious existence only so far as he might see fit to sanction. On the 13th of January, 1776, Pius VI approved and encouraged them, through the medium of Cardinal Rezzonico, and they immediately received all those members of the society who were dispersed throughout Poland, and were living as secular priests.

On the 9th of August, the Pope issued a decree fully empowering the Bishop of Mohilow to exercise jurisdiction over all the religious orders of his diocese, in accordance with the expressed desire of the Empress Catharine. The Sovereign Pontiff, in order to avoid irritating the royal powers which had extorted the Brief of Suppression, took this means to empower the Jesuits of Russia to establish a novitiate, which Catharine much desired, and the cost of which she was willing to bear. Spain was loud in her protestations. She charged the Pope with entering into a compact with Catharine and

the Bishop of Mohilow, which was not desired. Catharine wrote to Charles III that she was resolved to retain the Jesuits for the education of the young, and the advancement of science, and that she could not insure their conservation except by establishing a novitiate; that she had forced the Bishop of Mohilow to use to that effect the authority which had been conferred upon him by the Pope at her solicitation. The King of Spain had to be satisfied with this explanation, although it entirely frustrated all his designs.

On the 2d of February, 1780, the habit of the Society of Jesus was conferred upon several novices, and in the month of May, the Empress, being on a visit to the Fathers of Polotsk, requested to see the novices, for whom, as well as for the college, she expressed the most lively interest. The Bishop of Mohilow, Stanislaus Siestrzencewicz, had materially aided Catharine in bringing about this resuscitation of the Order of St. Ignatius. She was grateful for it, and so proved by elevating him to the dignity of Archbishop; and his diocese being considerably extended, she appointed Father Benislowski, a Jesuit, as his coadjutor.

The Prime Minister, Potemkin, who entertained the same views as the Empress, expressed to the Fathers his desire to witness the propagation and extension of their useful and learned Institute, when one of the Fathers replied that, being without a Superior-General, their action must, of necessity, be limited. The Minister persuaded them to solicit from Catharine permission to elect a Superior, and, on the 25th of June, 1782, a decree, issued by the Empress, empowered them to proceed to the election of a chief, who should have full authority over all the Superiors of the houses and colleges in the empire. The assembled congregation comprised thirty professed members, and named Father Gerniewicz Vicar-General, with full authority and

power of General. Father Benislawski then proceeded to Rome, where he arrived in the month of March, 1783, and placed before the Pope, for his consideration, all that had been done. Pius VI fully approved it, constituted the See of Mohilow an Archbishopric, and confirmed the choice made by Catharine for the coadjutorship in favor of Father Benislawski.

On the 18th of July, 1785, Father Gerniewicz died, at the age of fifty-six, and, on the 27th of September, Father Lenkiewicz, whom he had appointed Vicar, was called to succeed him. The young society developed itself by the accession of foreign members, who came to join their brethren of Russia, as well as by the novices, whose numbers were increasing. They were, therefore, in a position to increase the number of houses and colleges, and to hope for a complete reinstatement of the Institute. Other Jesuits had joined those of Prussia, but the latter, having no novitiate, could not recruit new members; they could only receive veterans.

While this marvellous preservation was witnessed in White Russia, the Jesuits, who were disseminated and secularized in those Catholic countries, whence they had been driven, did not remain idle. Faithful to the motto of their holy Institute, they labored zealously *for the greater glory of God*. Of twenty preachers who occupied the pulpits of Paris during the Jubilee, sixteen were Jesuits. The Parliament was aware of the fact, but Choiseul was no longer there. Louis XVI had succeeded his grandfather, and the Society of Jesus was suppressed; the Jesuits had nothing more to fear. The time had not yet arrived when every edifying priest would be proclaimed a *Jesuit*, or when every layman, who dared to be a Christian, would be called a *Sodalist*. Personally, the secularized Jesuits possessed the respect and even the confidence of the adversaries of the society. Several mem-

bers were proposed for the episcopacy, but nearly all declined, in the hope of one day seeing their Institute reëstablished. Some were forced to accept the dignity tendered them. Thus, the Sees of Carpi, Macerata, Faenza, Pignerol, Sienna, Verona, Cortona, Albenga, Forli, Sareza, and Ponteremo were filled by Jesuits, in that Italy where the blow had been struck which had crushed them simultaneously all over the world. Germany, Austria, Hungary, France, and even America, asked for and obtained bishops from among the former members of the Society of Jesus.

While devoting themselves, with indefatigable zeal, to the salvation of souls, the Jesuits were not unmindful of the arts and sciences, which had been cultivated in the society. Father Walcher, by command of the Empress Marie Thérèse, planned the dikes of Lake Rofner-lise, to preserve the surrounding country from its frequent overflow, and was nominated Chief of Navigation and Mathematical Sciences. Father Cabral preserved the city of Terni from the disasters to which it was so frequently subject from the fall of the Velino, and subsequently, when allowed once more to return to his native country, constructed dikes on the banks of the Tagus, and thus preserved the surrounding country from disastrous inundations. Father Lecci had the military road of Mantouan put in repair. Father Riccati regulated the course of the rivers Po, Adige, and Brenta. Father Ximenes invented a new system of bridges, which was adopted in Tuscany and Rome. Father Zeplichal, a learned mineralogist, by order of the King of Prussia, superintended and directed the mining operations in the county of Glatz.

The bishops of Italy confided many of the seminaries to the learning, piety, and experience of the Jesuits. The Sovereign Pontiff himself placed that of Subiaco, which

he had founded, under the direction of Father Alexander Cerasola, while he confided the Ecclesiastical Academy to Father Zaccharia. Pius VI so highly esteemed this Father, that, when about to intrust an important mission to Cardinal Pacca, he said to him, and it is the Cardinal who relates it, in his *Mémoires Historiques*:

“From this moment you must direct your entire attention to the sacred sciences, and seek instruction from the Abbé Zaccharia, who is an inexhaustible source of erudition, and who will impart to you that knowledge which is so necessary to enable you to acquit yourself with honor in the position of Nuncio.”

As secular priests, the Jesuits still retained the direction of several colleges, which the bishops or princes forbade them to leave. There were forty Jesuits in the College of Augsburg. The Elector of Cologne appointed a Jesuit, Rector of the University, and Superior of the College *des Trois Couronnes*. In Tuscany, the chief chairs were filled by Jesuits. They were sought for every-where, and every-where their absence was mourned. Louis XVI wrote, under his own hand, to the celebrated Father Boscovich, urging him to come to France. All the academies of Europe were anxious to possess him. He gave the preference to Louis XVI, who appointed him Optical Director for the navy, with an annual salary of eight thousand livres. But the jealous hatred of d’Alambert and his clique compelled the learned religious to retire to Milan, where he was enabled to prosecute his scientific researches in peace. We can not pursue this topic further. Our space is too limited to enumerate all the triumphs which the members of this suppressed Order achieved.

## II.

THE Duke of Alba, that friend of Pombal and of the Marquis d’Aranda, who, as we have seen, joined them in



persecuting the Society of Jesus, was to appear before the tribunal of the Supreme Judge, and he trembled with fear at the thought of the terrible account he would have to render. It was in 1776. One day, Philip Bertram, Bishop of Salamanca, and Grand Inquisitor, approached the bedside of the dying man, who had begged that he might be sent for, as he wished to confide to him an important secret before he expired. The Bishop remained alone with him a few minutes, and then gave place to the King, who, in like manner, had come at the request of him who felt the justice of God weighing heavily upon his soul.

The King's visit terminated, the Duke of Alba, as though he had completed his business here below, was ushered into eternity.

What had passed at these two visits of the Grand Inquisitor and the King, in those last and solemn moments, no one knows; but what we do know, as the Protestant Christopher de Mur admits in his journal, is, that the Duke of Alba handed to the Bishop of Salamanca a document, in which he acknowledged himself the author of the fable of Nicholas I, Emperor of Paraguay, of the insurrection "*of the hats*," which had been attributed to the Jesuits; in fine, of the supposed letter of the General of the Society of Jesus—a letter the fatal consequences of which we have seen. The dying Duke gave a similar declaration to Charles III, who kept it *buried in his royal heart*; but, after his death, the Grand Inquisitor, who had a duplicate of the document, and who, probably, had promised the Duke to make it known, gave the secret to the world. This was, no doubt, the reason why Charles IV, some few years later, permitted the Jesuits to return to his states.

Joseph I, King of Portugal, died in 1777, and was succeeded by Donna Maria, his daughter. The old Minister,

Pombal, had now to give an account of that power which, unfortunately for the Portuguese, he had so long abused. Charged with the greatest iniquities, already too clearly proved, it was not difficult to judge his case. Nevertheless, the trial was of long duration. Finally, he was condemned to death; but the great criminal being eighty-five years of age, the Queen, Donna Maria I, commuted the sentence to banishment for life in the city of Pombal, which had been granted him by the liberality of King Joseph. He took refuge there in 1781, hated and execrated by all, after having restored to his victims their confiscated property. According to his own admission, he had expended eight hundred thousand ducats in effecting the ruin of the Jesuits! On the accession of Donna Maria to the throne, more than six hundred of the Fathers of the society still languished in their dungeons. She gave them their liberty; but this did not suffice. They desired to be tried. Father Juan de Guzman demanded this act of justice at the hands of Donna Maria, in a petition which history has preserved, and which can not be perused without emotion.\*

The venerable martyrs were fully justified in their demand for a trial; it might prove of benefit to posterity. As for the time being, it mattered little, for the happiness which the Portuguese had enjoyed under the direction of the good Fathers, contrasted with their misfortunes under the rule of Pombal, were more than sufficient to exonerate the Jesuits. The innocent prisoners found as many devoted friends as there were Christian hearts. They were greeted with tears of sympathy and consolation, and the Queen was blessed by all her subjects.

Thus it was that the *Jesuits caused themselves to be every-where expelled*. Facts gave a continual contradiction

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\* See History of the Society of Jesus, by M. Cr  tineau Joly.

to this assertion of the coalition; but they have not prevented the falsehood becoming current in the world, at the expense of truth. Such is the constitution of the human heart, that malicious falsehood is blindly believed, while truth alone is challenged for her proofs. Truth seems of so little importance, that, when calumny has once been received, we begrudge the time necessary to investigate the claims of the former! Such is the want of reflection in the human mind, even among the professedly pious.

Louis XVI had made application to Pope Pius VI for missionaries to proceed to Cayenne. It was important that they should be familiar with the language of the natives. The College of the Propaganda was not in a position to comply with this stipulation. The Society of Jesus was suppressed; but there still existed Jesuits, who were ever ready to answer to the call of the Sovereign Pontiff. Pius VI sent four Portuguese Fathers. They landed at Cayenne in the month of November, 1777, clad in the habit of their Order. They were received with open arms by the natives. They had been told that there were no longer any Jesuits, and yet they once more beheld those good Fathers whom they had so much loved! They prostrated themselves at their feet, embraced their habit, and, with tears of joy, begged their blessing, declaring that henceforth they would lead a life becoming good Christians.

In the year 1784, Father John Serane, who, in Languedoc, had earned for himself the title of Father of the poor, died at Toulouse, exhausted by the labors of his ministry. By order of the Parliament, he was solemnly interred in the Church of Our Lady of Nazareth. On the very day of the funeral, in the same little church, and in the presence of the venerated remains of the holy religious, steps were taken by the diocesan for the beatification of the deceased saint.

In 1788, Father Reyre was the Lenten preacher at the court of Louis XVI. The year following, Father Beauregard occupied the same position. In 1791, Father Lanfant had opened the Lenten sermons at the court, when he was called upon to subscribe to the oath which was then enforced on the clergy; he refused, and was prohibited from preaching. On the 2d of September, 1792, he once more appeared in the pulpit. The revolutionary party again demanded from him the oath, and again he refused, this time with the sacrifice of his life. During the fatal days of the 2d and 3d of September, nineteen Jesuits were put to death, with numerous others of the priesthood. In the provinces they suffered in like manner, in common with the other clergy. It was not the Jesuits alone, but religion itself that was assailed.

In 1792, Ferdinand, Duke of Parma, freed from the control of the Marquis de Felina, recalled the Jesuits, restored to them their colleges, and confided to them the direction of the University.

Pius VI impressed upon the Duke of Parma and the Jesuits the necessity of prudence, and, without openly approving, allowed them to proceed; for Italy was threatened by the revolutionary party, and there was every thing to fear.

On the 5th of November, 1796, the Jesuits of Russia lost their most powerful supporter in the death of the Empress, Catharine II; but the day had not yet arrived for the reëstablishment of the society in the Catholic states. It pleased Almighty God to excite in the heart of Paul I the most lively interest for this holy Institute. After his coronation, the new Emperor, on his journey from Moscow to St. Petersburg, visited the College of Orcha. He was charmed with what he there saw, and passed the highest encomiums upon both professors and pupils, giving them the assurance that, during his reign, no change

should be made detrimental to the society, and promised that he would evince the same interest in its prosperity that Catharine II had done.

Father Lenkiewicz, exhausted by the incessant labors of his ministry, expired on the 10th of September, 1798, and, on the 1st of February, 1799, the Congregation nominated, as his successor, Father Xavier Karen, who was appointed Perpetual Vicar-General.

The Sovereign Pontiff, whom the revolution had banished from Rome, was a captive at Valencia. On quitting the Eternal City, he called for a Jesuit to whom he was much attached, Father Marotti.

"Tell me frankly," said he, "do you feel that you have strength enough to ascend even unto Calvary with me?"

"I am ready," replied the Father, "to follow the steps and share the fate of the Vicar of Christ and of my sovereign."

And he remained with him, affording him hope and consolation in all his afflictions, until, finally, he received his last sigh, at Valencia, on the 29th of August, 1799. The conclave assembled at Venice, and on the 14th of March, 1800, Cardinal Barnabo Chiaramonti, who took the title of Pius VII, was duly elected Pope. On the 11th of August, in the same year, Paul I thus wrote to the new Pope:

"MOST HOLY FATHER: The Reverend Gabriel Gruber of the Society of Jesus, having informed me that the members of the society desire to be sanctioned by your Holiness, I feel it to be my duty to solicit a formal approbation of their Institute, for which I entertain a great respect; and I hope that my recommendation may prove useful to them."

Paul I was warmly attached to Father Gruber, whose merits and erudition were to him peculiarly attractive. He had learned to love him from his very first acquaintance

with him, during the lifetime of Catharine, and after he assumed the reigns of government, he found him more necessary than ever. He had him constantly in his company, and made a point of introducing him to the foreign princes who visited his court, and these, being ambitious of pleasing the sovereign, visited the humble religious with the same respect which they paid to persons of the highest distinction in the empire. Father Gruber received these honors, from which he had no means of escape, but never took advantage of the royal favor except in the interests of religion or of charity.

On the receipt of the letter of the Emperor of Russia, Pius VII was struck with the interposition of Divine Providence in behalf of the Society of Jesus. There existed, however, so many blind prejudices against that Order, whose salutary influence was ever feared, that the Pontiff saw fit to select those from among the Cardinals who had been most hostile to the Institute of St. Ignatius, constituting them a commission, to which he referred the request of Paul I, authorizing them to investigate the matter. Here, again, was a direct manifestation of Divine Providence. The four Cardinals decided that the request of the Emperor should be complied with, and that it would be well for the Sovereign Pontiff to approve of the Institute *for Russia only*.

On the 7th of March, 1801, Pius VII, by the Bull *Catholicæ fidei*, reëstablished the society, which twenty years before had been suppressed. During the night of the 23d of the same month, Paul I was assassinated.

The King of Spain, Charles IV, authorized the return of the Jesuits to his dominions, and they were welcomed with enthusiastic joy. Although secularized, they were still Jesuits whom the Spaniards again saw; they were their good Fathers whom they once more had the happiness to welcome, after an absence as long as it had been painful.

It was in the month of April, 1800, that the Jesuits returned to the Spanish soil, where they had ever been so much beloved, and no sooner had they arrived, than they learned that the plague was raging in Andalusia. Thither they immediately hastened, to render assistance to the sufferers from the fearful visitation, whom they attended, without intermission, both day and night. Twenty-seven of the Fathers fell victims to their indefatigable zeal. Some time afterward, Charles IV was made acquainted with the reëstablishment of the Order by a brief of the Pope. This he considered an insult to the memory of his father, and those apostles who had devoted themselves, even unto death, in the late dreadful visitation, were again proscribed. The citizens of Cadiz implored the sovereign to permit them the honor of receiving the Fathers and retaining them in their city. Their entreaties were in vain; the royal order had to be carried out, the Jesuits had again to tread the road to exile.

The Emperor Alexander was not less favorable to Father Gruber than Paul I had been. On the 7th of June, 1802, he paid a visit to the College of Polotsk, where he found Father Karen upon the point of death, to whom he expressed the deep interest he took in the society. Father Gruber, availing himself of this circumstance, urged the reception of the brief restoring the society. Alexander acceded, and published a ukase to that effect, and henceforth the Society of Jesus was legally and openly constituted. On the 30th of July, the eve of the Feast of St. Ignatius, Father Karen went to rejoice in heaven over the triumph of the Society of Jesus upon earth.



## Generalship of Father Gabriel Gruber,

### NINETEENTH GENERAL.

1802—1805.

#### I.

THE General Congregation assembled at Polotsk, on the 4th of October, 1802, and named Father Gruber, General of the society. He was in his sixty-second year. The appointment having been ratified by the Emperor, Father Gruber proceeded to St. Petersburg, where he founded a college for young nobles. He there formed a close intimacy with Count Joseph de Maistre, then Minister from Sardinia to the court of Russia.

The Jesuits of Great Britain, established by Thomas Weld, in his estate of Stonyhurst, Lancashire, which he made over to them, had been, from the year 1800, urging the Superior-General to incorporate them in the society which had been sanctioned in Russia. But the brief not permitting this, they patiently awaited the moment decreed by Providence, and, in the mean time, labored with untiring zeal in training up holy priests to aid them in the maintenance and propagation of the faith. When they heard that their brethren of Russia had been permitted to elect a General, they at once renewed their solicitations, and Father Gruber, having addressed His Holiness on the subject, received the requisite authorization. On the 22d of May, 1803, Father Marmaduke Stone, Rector of the English College, was appointed Provincial of England.

All the secularized Jesuits, who had been dispersed throughout Great Britain from the time of the suppression, at once assembled at Stonyhurst. Wearied with an independence so contrary to the spirit of their Order, they assumed with pious joy the yoke of holy obedience, which, in times gone by, they had found so easy to bear. A novitiate was founded, and a great many fervent youths made application for admission. Thus, the society was established in England, in that very country where it had never been able to exist save under the ban of proscription. But the changes which had there successively taken place had tended to modify public opinion, as well as the constitution, and now the measure of liberty accorded to the Catholics gave to the Jesuits a ground of hope for the future.

In the month of June of the same year, 1803, the Russian Ambassador at Rome presented himself at the Vatican, accompanied by a Jesuit wearing the habit of St. Ignatius. Such an occurrence was, at the time, considered quite an event; for, from the year 1773, no Jesuit, wearing the dress of his Order, had been seen in the capital of the Christian world. This Jesuit was Father Cajetano Angiolini. He came as the representative of Father Gruber, General of the Institute, to lay before the Sovereign Pontiff the status of the society, and what it had accomplished up to that time. Pius VII fully approved all that had been achieved, and was moved to tears on calling to mind the persecutions with which the enemies of Almighty God had pursued the society, in order to be able the more easily to attack the Church. He expressed his desire of seeing the development and extension of an order which had rendered such valuable service to the Church and to the Holy See. Finally, he bestowed his apostolical blessing upon Father Angiolini, and, in him, upon the whole society.

At the close of the same year, Father Gruber expe-

rienced another great consolation. The Jesuits of Maryland were in full anticipation of seeing the society resuscitated. After the suppression of the society in England, Father John Carroll, accompanied by several of his fellow-missionaries, went to that part of North America of which he was a native. He had there labored most successfully in the salvation of souls. He was nominated first Bishop to the See of Baltimore by Pius VII, and subsequently appointed Metropolitan and Legate Apostolic, with Father Leonard Neale as coadjutor. On the 25th of May, 1803, they addressed Father Gruber, urging him to recognize those members of the society in America who so earnestly desired that happiness. The request was complied with by the appointment of Father Molineux as Superior of the mission.

By a decree, dated August, 1804, Ferdinand of Naples reinstated the Society of Jesus in his states, to the inexpressible joy of the people. On learning the joyful tidings, the Fathers, who were distributed in all directions, hastened to reoccupy their colleges and houses, from which they had been excluded for a period of thirty-seven years. The event was marked by general enthusiasm. They numbered only one hundred and seventy, death having carried off the rest; but the survivors gladly resumed the yoke of obedience. Several of them, whom the Sovereign Pontiff had raised to the episcopacy, begged to be allowed to rejoin their brethren. Pius VII refused, except in the case of one—the Bishop of Verona, Andrew Avogadro. On the day of the publication of the brief reinstating the Jesuits, all the members of the royal family approached the holy table. In solemn thanksgiving for the same, the King attended the opening of the church of the Fathers, observing to them that he had never had the courage to enter it since the day of their departure. All those cities which were privileged to have a college

were most anxious to bear the expenses, and the inhabitants vied with each other for the honor of presenting furniture, provisions, and funds to the holy religious. Numbers presented themselves, seeking admission into that Order which had been so calumniated, so persecuted, and, at the same time, so much beloved. In all parts, there existed a strong desire in the hearts and minds of the people for the reëstablishment of the society. On beholding the ruins resulting from the revolution which modern philosophy had inaugurated, each one exclaimed that the Society of Jesus alone, by its teaching and preaching, was capable of repairing the evil. To meet the necessities of the times, several congregations, on the plan of the society, had been formed, with the intention of joining it, in case it should be again restored to its former condition. Of these, the Congregation of the "Sacred Heart" was the first. Founded in Belgium, in 1794, by the Prince Abbé de Broglie and the Abbés Varin and de Tournely, it received among its members Father Pey, a secularized Jesuit, who became its director. Some time later, the Society of the "Faith of Jesus" was founded at Rome, on the same plan, and both congregations were merged into one, under the denomination of *Fathers of the Faith*. Many of the members were subsequently received into the Society of Jesus.

Under the protection of the Emperor Alexander, the Jesuits had opened missions in the north, where they met with the most cheering success, and were about to enlarge the field of their labors, when Father Gabriel Gruber was taken from them. He died the victim of a conflagration, which occurred on the night of the 25th of March, 1805. Count Joseph de Maistre, who had hurried to the scene of disaster, received the last blessing and dying breath of the General of the Society of Jesus.

This loss was a heavy one to the reviving Institute. Humanly speaking, it might reasonably be asked how Father Gruber could possibly be replaced, who, during three reigns, had enjoyed such great favor at court, and through whom the Order was so loved and appreciated as to have secured to it, until his death, the good-will and protection of the schismatic princes who had admitted it into their states. But Providence had already done so much that the Fathers might well be of good heart, and rely on it for the future of the society. Father Lustyg, who had been appointed Vicar-General, convoked the assembly for the 27th of August, and, on the 2d of September, Father Brzozowski was elected twentieth General of the Society of Jesus.

## Generalship of Father Thaddæus Brzozowski,

## TWENTIETH GENERAL.

1805-1820.

## I.

FATHER GRUBER had only to sow and reap during his very short government. It was the lot of his successor to have to struggle against more than one difficulty. If great consolations were reserved for him, Providence had, likewise, severe trials in store.

The missions confided by the government to the society were prosperous beyond all expectation. Father Fidèle Grivel, who had been sent to the banks of the Volga, writes thus, under date of April 5th, 1805 :

“But twenty months have elapsed since the society took charge of these missions, and already there is a marked change. There are one hundred thousand Catholics within the jurisdiction of Saratof. They are divided into ten missions, of which six are on the right, and four on the left bank of the river. Each mission comprises two, three, four, or five villages. My mission is at Krasnopolis, on the left bank of the river. I have nine hundred and sixty-two communicants in four colonies, or villages, in each of which there is a neat wooden church.

“This is not Japan, nor the land of the Hurons, nor is it Paraguay. It is Germany in miniature, as far as morals are concerned, and, up to this time, we have had no reason to anticipate martyrdom. I am content, and am willing to remain here for the rest of my life.”

The Catholics of Livonia were very *Pariahs*. Father Counce undertook to have them freed from the rule of the Lutherans. He was, in consequence, accused of bringing trouble into the province, and proceedings were commenced against him; but, strong in the consciousness of his innocence, he pursued his labors, and the Emperor Alexander issued a decree according to the Catholics of Livonia full liberty to practise their religion. The charity of the holy missionary went still further. The physical sufferings of the Catholics were difficult to alleviate, for want of available means. Father Counce had only his zeal and his poverty. He went around soliciting aid, until he at length succeeded in founding a hospital for the sick poor, not only for the time being, but permanently.

The mission of the Caucasus was, in like manner, most successful. Peopled by the very scum of the prisoners from all nations, it could be only repulsive to the good missionaries. But, by dint of untiring patience and mild charity, they succeeded in subduing those ferocious and degraded human beings, implanting within their breasts Christian feelings, moulding their hard natures, and entirely regenerating them.

All the reports, however, were not alike favorable. Scarcely had the society been reëstablished in the kingdom of Naples, than it was again expelled, in the month of March, 1806. Ferdinand IV; dethroned by the French, was succeeded by Joseph Bonaparte, brother of Napoleon, and the Jesuits, who had been banished at the same time, proceeded, by command of the Pope, to the Pontifical States.

"Holy Father," said some to Pius VII, "in giving asylum to the Jesuits, you expose yourself to the displeasure of Napoleon."

"It is for the Holy See and for the Church that they



suffer," replied the Pope. "I must follow the example of Clement XIII."

Very soon, the Pontiff himself and the Sacred College were banished from Rome, and Father Joseph Pignatelli appealed to public charity for the head of the Church, and for the Cardinals, who were deprived of all they possessed, and reduced to dependence upon those who persecuted them.

The Emperor Alexander remained favorable to the Order of St. Ignatius, and had requested its superior to send missionaries to Siberia and the Crimea, in order to instruct and civilize the inhabitants of those places. The Father-General, availing himself of the good-will of the Emperor, addressed the Minister of Public Instruction, Count Rasoumoffski, urging him to relieve the colleges of the society from the dominion of the University, whose rivalry impeded the action of the Jesuits. He suggested that the celebrated College of Polotsk should be constituted a university, under the immediate control of the government. Count de Maistre, who possessed great influence among the upper classes of society, and those who frequented the court of Alexander, gave all the support in his power to the proposed measure, and, in 1812, the College of Polotsk was constituted a university, with all the privileges and powers desired.

In the same year, Napoleon carried his victorious arms to the very interior of Russia. At the same time, the General of the Society of Jesus learned that Spain had revolted against the French rule, and he felt that the Jesuits would there be gladly welcomed by that people who had not only been depressed and worn down by the many struggles they had had to encounter, but, also, deeply wounded in their sentiments of patriotism and national pride. Father Thaddeus requested, through the Minister, permission to proceed to Spain, for which country he set

out, in December, 1812, accompanied by five other Fathers, for the purpose of reëstablishing the society in the country of its holy founder.

During his absence, Anglicanism, turning to account the Anglo-Russian alliance, introduced the Bible Society into St. Petersburg, and flattered itself with the hope of ultimately expelling the Jesuits, whose watchfulness obstructed the propagation of their principles. Prince Galitzin, Minister of Public Worship, was among the foremost to evince his enthusiasm for the Bible Society and to propagate it. He explained to the Emperor its advantages, and His Majesty was struck with admiration. From that time the Bible became the fashion, and not comprehending the importance of the falsifications denounced by the Jesuits, no one paid any attention to their warnings.

The hour of Providence had arrived. Russia, without being aware of the fact, had completed the work of the conservation of the Society of Jesus. Anglicanism believed itself pursuing its own interests; on the contrary, it was subserving those of the Society of Jesus.

The French had captured and abandoned Moscow. They fled before the flames by which they were menaced in every direction, and the rigors of a climate which decimated their ranks. The Jesuits devoted themselves to the necessities of that army, which showed itself as courageous in its reverses as in its triumphs. They nursed the sick and wounded, upon whom they bestowed every care that charity could suggest. In thus pursuing their divine calling, twelve of the Fathers met their death.

The disasters of this unfortunate retreat of the French army were speedily followed by the downfall of Napoleon, and the restoration of the house of Bourbon to the throne of France. Pius VII, who had been firmly reinstated in his temporal authority, felt that the time had arrived to restore to the whole Catholic world the illustrious Order of

which it had been deprived by heresy and infidelity, and which the whole episcopacy loudly demanded, in reparation for all the wrongs which the Church had suffered.

The house of the Gesù at Rome had, at the desire of the Sovereign Pontiff, been preserved intact, as it had been found on the day of the arrest of Father Ricci. The library alone had been sold at public auction, by those who were charged with the execution of the Brief of Suppression. The church had been stripped, by the French soldiery, of the silver statue of St. Ignatius, and of other valuable ornaments, but was still magnificent. The house was occupied by priests, for the most part former Jesuits, who lived in community, the only change being in the habit. The same services and the same sermons had been perpetuated in the church, and Father Muzzarelli had lately established there the devotion of the Month of Mary, which has now become universal.

On the 7th of August, 1814, the city of Rome resounded with the joyous exultation of the entire population, who, in holiday array, were making their way to the Quirinal, where they awaited the Sovereign Pontiff, shouting, "Long live the Holy Father!" "Long live the Society of Jesus!" On leaving the palace, the Pope was greeted with redoubled enthusiasm and acclamation, the concourse following him to the Gesù. There, in that church, which was decorated as it was wont to be in the most triumphant days of the society, were assembled all the venerable Fathers of the Order, who, in response to the Pontiff's call, had flocked from all parts, and now, to the number of eighty-six, awaited the arrival of His Holiness. Among them was Father Albert de Montaldo, who was one hundred and twenty-six years of age, and who had entered the society on the 12th of September, 1706, just one hundred and eight years prior to the day on which he was then permitted the happiness of witnessing its re-

establishment. The Sovereign Pontiff entered the church, escorted by the members of the Sacred College and the leading personages of Rome. The Bull reëstablishing the Order of St. Ignatius throughout the world, was publicly read amid the deepest emotion, and the joyful tears of all those present on that solemn and consoling occasion.

No sooner was this Bull promulgated, than all the old Jesuits requested to be again admitted into the Order which they had never ceased to mourn, and many were the applications for admission into the novitiate of St. Andrew. The Pope, feeling the difficulties which might possibly arise in the execution of the Bull, consequent upon the absence from Rome of the General, appointed Father Panizoni Vicar-General for the States of the Church, until such time as Father Brzowski should take other steps, for every city in Italy was desirous of having Fathers and colleges of the society. All the Jesuits of South America, those whom the Catholic countries of Europe had rejected, all those venerable exiles directed their steps to that house at Rome, their true *Alma Mater*, there to make offering of what remained to them of life and energy. In the course of a few months they were called into the cities and colleges of Ferrara, Terni, Orvieto, Viterbo, Urbino, Tivoli, and other places. For the entire people of Romagna, the Jesuits were true saviors.

On the 21st of December, 1814, Father John Perelli was appointed Provincial of Rome and Vicar-General. On the 11th of January, 1815, the King of Sardinia and Piedmont, Charles Emmanuel, who, after the death of his pious wife, Clotilda of France, had abdicated in favor of his brother, Victor Emmanuel, and retired to Rome, there to spend the rest of his days in prayer and meditation, entered the novitiate of St. Andrew. He had requested the favor of being received into the Society of Jesus. He

cheerfully assumed the holy habit of the novices, and took part in their exercises with the most edifying punctuality, notwithstanding his advanced age (sixty-four), and his many infirmities. But the fervent novice enjoyed this happiness only for the short space of four years, the calmest and happiest of his life. He died on the 7th of October, 1819, having asked and obtained permission to be interred in his habit of novice of the Society of Jesus. His brother had a noble monument erected to his memory, but lacked the moral courage to have him there represented in the livery which his piety had selected, and in which he felt himself more honored than he had been in the possession of the hereditary diadem which he had voluntarily renounced.

## II.

THE grandson of the King of Spain who had expelled the Jesuits with so much severity, and from such hidden motives, Ferdinand VII, son of Charles IV, had just returned to his kingdom, and once more occupied the throne of his forefathers. He had scarcely assumed possession of this much-disputed inheritance, when there arose, from all parts of his kingdom, a simultaneous demand for the repeal of the decree which banished the Society of Jesus. Through their bishops and magistrates the people called for reparation, urging most strenuously the recall of those Jesuits who had been forced away from them, in spite of their protestations and their afflictions. Ferdinand was most anxious to have them recalled, and by a decree reinstated them, acknowledging, at the same time, that their expulsion had been the result of the dark and wicked designs of the common enemies of both the Church and the crown.

On the fact of the reestablishment becoming known, one hundred and fifteen aged members gladly returned to the

land of their birth, and to that life of submission for which they had so long mourned. Among that number we find Father Araoz, a descendant of the family of the holy founder. Such of the property as had not been sold, was restored to the society, and on the 29th of March, 1816, Father Emmanuel de Zuniga, Commissary-General for the reëstablishment of his Order in Spain, proceeded to take possession of the Royal College. He was accompanied by the Duke del Infantado and the Junta, who formally placed the keys in his hands. On that very day the classes were commenced. Fifty-six cities were there represented. There was not a sufficiency of Fathers, and it became necessary to open a novitiate. Throughout Spain, the people were loud in their expressions in favor of the Jesuits, and protested against the impiety of the Ministers who, under the reign of Charles III, had banished them.

Modena, Sardinia, and Switzerland emulated each other in the eagerness with which they recalled the Jesuits. Every country stood in need of a system of education which should be a guarantee for the future. In Belgium, the "*Fathers of the Faith*," who were under the direction of a former Jesuit, requested to be incorporated in the Society of Jesus; but, in order to obtain that favor, it was necessary for them to pass through the novitiate required by the laws of the society. The Bishop of Ghent, Maurice de Broglie, undertook to establish such a novitiate, the Marquis de Rhodes supplying the funds for the preliminary expenses, and the Count de Thiennes giving up, for that purpose, his chateau of Ruymbeke, where the novices were installed. A few months afterward, the war necessitated their abandoning this asylum, which was no longer the abode of peace and tranquillity, and Father Fonteyne, Superior of the Jesuits of Holland, invited them to Distelberg, where a country house was placed at their disposal by M. Gobert. After the political changes caused

by the final fall of Napoleon at Waterloo, King William all at once, ordered the Jesuits of Distelberg to disperse. Father Le Blanc thus replied :

“One single word from my Lord the Bishop will suffice to separate us. If the prelate does not give that word, armed forces, no doubt, will know how to expel the peaceable occupants of this house.”

Father Le Blanc informed the Abbé Lesurre, Vicar-General of Ghent, of the order he had received, and his reply thereto. The latter wrote to the Bishop, who was absent at the time, and the Prince de Broglie replied :

“The duty of a captain is to stand by his faithful soldiers and defend them. I will not, then, allow the Jesuits to be subjected to the attacks of their enemies. Before you reach them, you will have to pass over my dead body. I request that the gates of my palace be opened for the reception of as many as it is capable of accommodating.”

The prelate then went to Distelberg, encouraged the Jesuits, and ordered them not to seek other shelter than the episcopal palace. It was time ; the armed force presented itself, and the novices withdrew to the palace. The King took umbrage at the firm determination of the Bishop, who thus dared to denounce the new constitution as inimical to religion. In 1817, the Prince Bishop was condemned to exile by the Protestant government, and the Jesuits were charged with having incited him to resist the laws of the state. Two thieves, who had been condemned to hard labor, were to be publicly exposed in the market-place. They selected the same day and the same place to proclaim the condemnation of the prelate, and the notice was placarded on a post placed between the two malefactors ! Could they not see the honor they



were thus conferring upon the venerable Bishop? No Catholic could have escaped perceiving the analogy.

The Jesuits remained at the episcopal palace. On the 21st of February, 1818, a detachment of soldiers accompanied the King's attorney to the palace, where they arrested the Abbé Lesurre, placed the building under seal, and drove the religious out. A portion sought refuge in Switzerland; the rest in the Seminary of Hildesheim, in Hanover, which was under the direction of Father Lusken. Only a few of the professed members remained in Belgium, there to continue still longer their labors for the glory of God.

In France, the Jesuits had powerfully contributed to the religious reaction which had been effected during the reign of Napoleon. True, they were unable to labor so effectually as they might have done had they still been regulated by their own constitutions; but their ministry, as secular priests, produced great results for the glory of God. They gave missions which influenced the masses, revived their faith, called forth repentance, and reanimated their piety. They coöperated with the "Fathers of the Faith," whose labors were directed to a like end, and who sighed for the moment when they might have the privilege of being incorporated in the Society of Jesus. Father Varin, their Superior, who was earnestly impressed with the necessity of regenerating society by means of education, had founded, at Paris, the Order of the *Ladies of the Sacred Heart*, which, in an incredibly short time, acquired extraordinary extension and celebrity. Father Bacoffe, a Jesuit, had founded, at Besançon, a society for the education of the children of the peasantry. Another Jesuit, Father Delpuits, devoted his exertions to those youths whose good conduct inspired some hopes for the future of religion. He enrolled them into a sort of so-

ciety, thus forming, as it were, the nucleus of a Congregation of the Blessed Virgin. He trained them to an apostleship for society, as well as for the poor, whom they visited and assisted. In a few years, this pious association was extended to the principal cities of France, and included among its members the most illustrious names and the most distinguished talents.

Such was the status of the Jesuits in France when the Bull of their reestablishment was published, on the 7th of August, 1814. They had not the time to reorganize themselves into a religious community. The return of Napoleon, the exile of the Bourbons, and the political troubles resulting therefrom, prolonged the secularization of these venerable religious, whose number death yearly reduced, without, however, disheartening their survivors.

After the battle of Waterloo, the Prince de Talleyrand, speaking with Louis XVIII on the most advisable means of securing to his family the permanent possession of the throne, which revolutions had so frequently shaken or subverted, "Sire," said he, "it is your Majesty's desire to maintain yourself in the Tuilleries. It is, then, of the first importance to take the necessary precautions. A good, solid education alone can secure to future generations that interior peace, the necessity of which is felt by all. The surest means of attaining this end, without difficulty, is the legal reestablishment of the Society of Jesus."

Louis XVIII raised himself up, regarded his apostate Minister, from head to foot, with a disdainful look, and replied simply by a sarcastic smile. Louis XVIII was a philosopher. Talleyrand was in nowise taken aback; he was an apostate, but he was also a politician. It appeared to him that the Jesuits were the safest instruments to insure the restoration of principles of subordination, and of the respect due to authority; hence his

proposition. He added: "I declare to your Majesty that the Society of Jesus alone can clear away the wrecks of the past by controlling education, so as to insure the welfare of the future."

The King requested a few weeks for reflection; but, in the mean time, the Minister was dismissed. Talleyrand was, above all things, desirous of power. To him the Society of Jesus appeared to be indispensable for the consolidation of the throne. Louis XVIII would not tolerate the society; for had he not discarded the Minister who had proposed their return? The plan of the celebrated diplomatist was soon understood. To allow the Jesuits to return to France, recruit, develop themselves, secure control over education, devote themselves to the pulpit and the direction of souls, was to afford to power the most solid support. Now that power had passed into other hands, it was all-important that it should not be allowed this additional support. For this end, it was necessary to exclude the Jesuits, and, at any price, impede their action, and put an end to their very existence.

The Jesuits, who were ignorant of these manœuvres, and who were sought for by several bishops, united themselves, under the direction of Father de Clorivière, their Superior, in a house in the Rue des Postes, which the nuns of the Visitation had given up to them, and admitted into the Order, one by one, the "Fathers of the Faith." They felt at liberty, in accordance with the charter, to live in common, to conform as much as possible to their rules, and to respond to the call made upon them by the bishops. Thus it was that they very soon possessed establishments at Bordeaux, Soissons, Amiens, Forcalquier, Montmorillon, and at St. Anne d'Auray. They worked quietly, and kept aloof from the political agitations which were excited by the press. They had once more commenced teaching in

the ecclesiastical schools, founded by several bishops, and their success promised much for the future.

The Jesuits, not having a legal existence in France, and not bearing the title of a religious corporation, became objects of attack on the part of all the Liberal press. The Voltairian writers accused them of concealing themselves, in order to be the better able to conspire, and, from the time when the first blow was aimed at them by the corrupt press, the Liberals no longer saw in either priests or Christian laymen, but Jesuits, more or less disguised, and whom each one was free to insult with impunity.

But all this did not arrest vocations. Father Simpson, a former member of the society, who had been appointed Provincial of France, on the 5th of January, 1820, established a novitiate at Montrouge, near Paris. He accomplished this as quietly as possible, in order not to irritate further the public mind. Several bishops invited them to give missions in their respective dioceses. The Jesuits knew full well the opposition they would meet with. The blind hatred which the enemies of religion entertained for them might be carried to any excess; but the spirit of the Institute was preserved inviolate in each one of its former members. These latter had transmitted it intact to all the new-comers, and that spirit now, as ever, engendered heroes. The Jesuits yielded to the desires of the prelates. The news of the coming mission spread in each of the dioceses where the apostles were expected. The Liberals vowed that they would prevent the triumph anticipated for religion by the chief pastors. On the 21st of October, 1819, one of the papers stated that, in consequence of the opposition of the Curate, the mission would not take place at Brest, as had been announced. The same thing occurred at Quimper, it being, in this case, the Bishop who objected. The Curé of Brest contradicted the statement of the journal; the Bishop of Quimper complained to the

Prefect. This was the signal for an outbreak. The insurgents paraded the streets, shouting "*Death to the Jesuits!*" "*Down with Christ and religion!*" The authorities showed weakness in the presence of the rioters, and abandoned religion to their sacrilegious insults. The missionaries were compelled to leave the place without being heard. More successful in many other cities, they effected a great deal of good, and made many striking conversions. Their eloquence reached the hearts of the most hardened sinners; every eye was moistened, and when the Jesuit descended from the pulpit, where his words had caused souls to tremble, the people followed him, begging him to complete their reconciliation with God. Not unfrequently the missionaries passed half the night in the confessional. The exasperation of the impious, on hearing of these apostolical triumphs, knew no bounds. Their anger teemed forth in the columns of their journals: the government sanctioned them; the King felt no indignation. Talleyrand smiled derisively, and despised the King, the government, and France. Alas! he sneered also at God and at religion. The apostate had staked his eternity.

### III.

THE Protestants of Maryland were acquainted with the wonderful progress in civilization effected by the Jesuits, while struck with admiration for their incomparable charity, their wonderful patience, and that perseverance which no obstacles could impede, no difficulties discourage. They were too deeply interested in this successful development to impede its progress by persisting in their system of religious intolerance. They felt that the Jesuits alone possessed the virtues and talents necessary to continue the work which, up to that time, had been attended with so much success, and they did all in their power to assist them. Father Carroll, Bishop of Baltimore, had suc-

ceeded in having the free exercise of the Catholic religion officially proclaimed, which fact materially facilitated its increase, and had placed the missions in a fair position to achieve success. In 1815, the College of Georgetown was endowed with the title and privileges of a university; but the first Metropolitan of Baltimore did not long enjoy this success. On the 2d of December of the same year, the anniversary of the death of St. Francis Xavier, Father John Carroll went to receive the reward for which he had so long and so earnestly labored during his life. Before his death he had founded a novitiate of the society at Whitemarsh, where nineteen youths had already been admitted. They all assisted at the obsequies of the revered prelate, and, for the first time in that city, Catholic priests went in procession in cassock and surplice, preceded by the cross-bearer. The deceased had been the means of securing to the Catholics full liberty in the practice of their religion, and the first public manifestation of it in his episcopal city took place while paying the last honors to his remains. Two years later, his successor in the See of Baltimore, Father Leonard Neale, went to join him in heaven; but the void they had left was quickly filled. In 1819, the society numbered eighty-six members in the missions of Maryland.

In Russia, the Bible Society, forgetful that they themselves had come there for the purpose of proselytizing, directed attention to the numbers of conversions, which were to be attributed more to the example than the preaching of the Jesuits. The government had not taken particular notice of them, and attached but little importance to their proceedings, when Providence, seeing that the time had arrived to establish the centre of the Society of Jesus in the centre of Catholicity, permitted a most striking conversion to occur, which aroused the anger of all those highest in power.

The young Alexander Galitzin, only fifteen years of age, a student of the Jesuits, and nephew of the Minister of Public Worship, after endeavoring to convert the Fathers to the Greek religion, suddenly proclaimed himself a Catholic, and evinced a disposition to defend, before and against every one, the Roman Catholic faith, to which he had been led by grace alone. The affair assumed a threatening aspect for the Fathers. Several high personages were suspected of having secretly joined the Catholic Church. They were, consequently, watched, and the Jesuits were accused of having sought their conversion. The Fathers henceforth declined to receive into their colleges any but the children of Catholics. They had agreed to abide by the laws of the state, and these laws prohibited the Catholics from proselytizing. They had labored for the conversion of their pupils by prayer alone, and now they were charged with enticing them by controversy or persuasion; hence the determination of the Fathers to admit none but Catholics into their classes.

The young Prince had loudly proclaimed that not only had the Jesuits not sought to convert him, but that, moreover, not one of them would receive his abjuration. This did not prevent the Jesuits being closely watched, even at the confessional, so as to discover the names of their penitents. All their pupils were interrogated, even those who had left the college. One and all declared that the Fathers never conversed with them upon the difference existing between the two Churches, but had left them at full liberty in the practice of their religion. No matter; it was necessary to accuse the Jesuits of proselytism, and to represent them in this light to the Emperor, whose return had been announced. Their enemies could point to the actual conversions, too few to cause any great alarm, but sufficient, when properly exaggerated, to produce the desired effect, and determine the Emperor to expel the Jesuits from



the capital of the empire. On the 20th of December, 1815, Alexander I issued a decree, in which he set forth that the Jesuits, having sought to convert his subjects to the Roman Catholic religion, had infringed the law, and were, consequently, condemned to quit the two capitals of the empire. The result was that, on the night of the 20th, the Chief of Police, accompanied by an armed force, surrounded the college, forced an entrance, established his sentinels, placed seals upon the apartments, read the decree of banishment to the Fathers, whom they conducted, on the following night, to the novitiate at Polotsk.

The Greeks and Anglicans of the Bible Society, eager to have the Jesuits still further removed, did every thing in their power to persuade Alexander that they were opposed to his policy, and dangerous to the state. The Emperor had no faith in all this, but the Ministers acted with as much rigor with regard to the Fathers as if they had been fully empowered to do so.

The Father-General deeply felt the necessity of reëstablishing the head of the society in the Eternal City. This change could not be effected during his lifetime, as the autocrat would not have sanctioned it; but Father Brzozowski wrote to him, requesting permission to go to Rome, on business of his Order. According to Alexander's views, the General of the society was not to leave the empire. He imagined that a fusion of the various religions was practicable, and that he himself should be the head; hence he desired to retain the General under his control, so that he might the more easily win the Jesuits over to the new religion, or, in the event of their resisting, entirely annihilate them. This was his reason for refusing to allow the Father-General to go beyond the limits of the empire. Thus the chief of the Order, in common with his brethren, was a prisoner in Russia.

Father Thaddeus Brzozowski, who poignantly felt this

refusal, soon saw his end approaching, which he patiently awaited, and even joyfully welcomed. He appointed as Vicar-General, during the vacancy, Father Mariano Petrucci, Rector of the Novitiate of Genoa, and, his time having come, he gave his blessing to his religious, who were assembled around his death-bed, and said to them, "Behold, I die! As for you, it will not be long before you are expelled from the empire." Having uttered these words, he expired. It was on the 5th of February, 1820.

Russia had accomplished the work assigned to her by Divine Providence. She had preserved the Society of Jesus.

## Generalship of Father Louis Fortis,

TWENTY-FIRST GENERAL.

: 1820—1829.

## I.

AT length, the Society of Jesus resumed all the conditions of its original status. Immediately upon the death of the General, the Fathers of White Russia urged the Emperor to grant them permission to send a few of their professed members to Rome, for the election of another General. But this request was far from being pleasing to the Emperor. So long as the General had resided in Russia, the society was, to a certain extent, depending upon the monarch. It had its existence only by his favor; it could act only in accordance with his permission, and he was not sorry to be able to patronize an Order whose celebrity was universal, and whose power every state had appeared to dread.

Prince Galitzin, Minister of Public Worship, represented to the Emperor that their demand implicated a change in the conditions upon which they were tolerated in the empire; that the intention of Catharine II, in obtaining from the Pope permission to have the General elected in her states, was to confine them to Russia, and that, the Jesuits having broken this treaty, no other course was open but to expel them at once. Far better their expulsion than their independence; and the Minister presented the decree which he had prepared. It received the sig-

nature of the Emperor, and was published on the 13th of March, 1820.

Scarcely had this ukase been made public, than the Catholics flocked to the churches, overwhelmed with affliction. It was as if a grievous and desolating calamity had just been visited upon the country. The government had resolved not to tolerate an Order which was no longer under its control, but, at the same time, it desired to retain the talent and learning of its members.

Commissioners were appointed in each of the cities where there was a house of the society, whose duty it was to interrogate the Jesuits, and, if possible, prevail upon them to give up their Institute, by holding out to them the prospect of receiving every favor at the hands of the government. The sons of Ignatius preferred exile. They numbered, in all, six hundred and forty. Four aged members yielded to the persuasions of the commissioners, not so much on account of the inducements held out to them, for which they cared little, but through a desire for repose, and a dread of the fatigues to which they would be subjected in their long and toilsome exile. Father Henry thus wrote from the Caucasus.

"After having labored so long for the well-being of this state, we are at length to be banished, like the rest of our brethren. Not content with expelling us, they would dishonor us by forcing us to apostatize. They have held out inducements and used threats. We replied that, with the assistance of God's grace, we would live and die in the Society of Jesus."

The government was most desirous to retain the missionaries of the Caucasus and Siberia. It proposed to them to renounce at least the habit and name of the society. The Jesuits refused, and set out on their exile, despite the tears and entreaties of their ever-beloved flocks.

Father Mariano Petrucci lost no time in proceeding to Rome, to comply with the wish of his last General, and appoint the day on which the Congregation should meet for the election of a new leader. On the 18th of October, of the same year, 1820, Father Louis Fortis was elected twenty-first General of the Society of Jesus. He was seventy-two years of age, but his rare prudence, great experience, wisdom, and profound knowledge of human nature, entitled him to the suffrages of his brethren. The Jesuits of Russia were unable to take part in the election. They were not even allowed to consider themselves henceforth a province of the Order, and, banished from the country which had sheltered and protected them since the year 1773, some went to Italy, others to France, and the rest to Galicia. Among these venerable exiles were to be found Fathers Roothaan, de Rozaven, and Nizard. Under the direction of Father Swietokowski, they begged to be permitted to pass through the Austrian States. The Baron de Hauer gave orders that they should be received with the honors which were due to apostles suffering persecution for the faith. The city of Tarnopol requested that a few Fathers should be permitted to sojourn among them, in return for this hospitality, and that the direction of the college they had erected should be confided to them. The Archbishop of Lemberg received them as the special envoys of Providence. Father Landès, having with him a number of other Jesuits, arrived in Vienna on the 7th of June, 1820, and found, in the Archbishop of that city, a former member of the society, Father Hohenwart, who had educated the Emperor. The Count de Suaren, a pupil of the Jesuits, prevailed upon Francis II to receive Father Landès, to which the Emperor consented, and, during the audience, addressed him as follows :

“I am not ignorant of all you have undergone in the

cause of religion, and I, a Catholic Emperor, must not remain insensible to all your sufferings. In spite of those who, without knowing you, hate you, I throw open to you my Kingdom of Galicia. I have assigned you revenues sufficient to maintain fifty Jesuits, and if there are any important statutes of your constitutions which conflict with the laws of the state, I empower you to make application for a dispensation.

It was on the 20th of August that the Emperor of Austria thus sanctioned the establishment of the Fathers, and very soon the college of Tarnopol became so renowned that even the Jews sent their children there from the most distant cities. In 1822, it numbered more than three hundred pupils. The Archbishop of Vienna, happy in receiving the members of his cherished society, more keenly felt the desire of returning to its bosom. He solicited of the Holy See permission to lay down the burden which it had imposed upon him, and, having obtained his request, set out for Rome, where he joyfully resumed that life of obedience which it had cost him so much grief to renounce. The liberty given to the Catholics of Great Britain permitted the Jesuits to extend the field of their labors to Ireland, and to raise the peasantry of that country from the unhappy condition into which they had been plunged by the continued and cruel persecutions of several generations. They restored several churches, reintroduced the ceremonies of religion, which had become partly forgotten, and, in 1822, solemnly celebrated the Feast of Corpus Christi, at Clongowes, to the unspeakable joy of the inhabitants, who attended in immense numbers, and, by their evidences of true Irish piety and devotion, greatly consoled the missionaries.

In the mean time, political intrigue had been at work around the thrones of the house of Bourbon. Scarcely was Ferdinand VII seated on that of Spain, when insurrec-

tion, threatening and bloody, arose and proclaimed the constitution of 1812. The pass-word was, as it has ever been, "Down with the Jesuits." On the 11th of March, 1820, this cry resounded terrifically around the College of St. Isidore, at Madrid. Father Zuniga, the Provincial, was then lying in his agony. The dying religious, who had long foreseen fresh misfortunes and afflictions for his Order and for his country, heard, at that last moment, the diabolical yells of the enemies of God and of His Church. The serenity of his pure soul was not disturbed. He addressed a few parting words of counsel to the valiant soldiers whom he was about to leave without a leader; he breathed forth a last and heart-felt prayer to heaven for his country, for his prince, for his dear society, and calmly expired.

Ferdinand VII endeavored to temporize, but the demagogues continued their clamors, and he was forced to yield. On the 14th of August, the Cortes pronounced the expulsion of the Society of Jesus, a pension of three hundred and ninety-five francs being accorded to those who had been elevated to the priesthood. They were, however, permitted to remain in the kingdom as secular priests. In the year following, 1821, the city of Tortosa was visited by the plague. Ferdinand Queralt, a young scholastic of the society, and two coadjutors, Francis Jordan and Ramon Ruiz, gave themselves up to the care of the sufferers, and took charge of the orphans which were confided to them by the magistrates. Their charity, zeal, and self-denial were the theme of general admiration. But this public expression of gratitude gave offense to the party which had suppressed the society in the states of the most Catholic King, and the three Jesuits were arrested. They were thrown into prison, in order the more effectually to remove them from the affection and respect which their virtues awoke in the bosoms of all who knew



them. The people became indignant, and insisted on their release. They were banished.

On the 17th of November, 1822, twenty-three priests, or religious, who were being conducted prisoners to Barcelona, in the name of liberty, and under the pretext of their being opposed to the constitution, failed to reach their destination. When two leagues from Manresa, they were assassinated, in the name of *fraternity*. Among these victims was a Jesuit, Father Juan Urigoitia.

In 1817, Spain had seen several of its colonies throwing off the yoke of its dominion, proclaiming their independence, and, among other subjects of complaint, casting at the mother country this reproach, which is an honor to the Order of St. Ignatius of Loyola:

“You have arbitrarily deprived us of the Jesuits, to whom we owe our civilization, our social position, our education, our all, and without whom we can do nothing.”

This regret of fifty years' standing, transmitted from one generation to another, in all its bitterness and poignancy, was a great lesson for Spain, if she had only known how to profit by it. The Jesuits, who had continued in Mexico after the suppression of the society, had immediately joined their brethren, for the purpose of reorganization, under the Bull for their reestablishment. They possessed one college and a novitiate, in a flourishing condition, when, on the 21st of January, 1821, the decree for the demolition of the Order in the Spanish States was promulgated in Mexico. The sorrow which this measure occasioned, must have been sufficient proof of its unpopularity. But, *liberty* above all things! The tears and protestations of the Mexicans were of no avail to move the *paternal* hearts of the constitutionalists. The Fathers dispersed, and exercised the functions of their holy ministry while awaiting happier times.

The Jesuits were an obstruction to the revolutionists, who every-where excited the worst passions against them. In France, where every Christian was designated a Jesuit, or a *Sodalist*, the hatred against the Society seemed to increase, day by day, through the calumnies of the Liberal press. Christian souls sighed and prayed. The bishops desired Jesuits to conduct their seminaries; families asked for colleges, where their children could be shielded from the Voltairian ideas which preponderated in the teachings of the University. Letters were addressed to the Provincial from all quarters, asking that colleges might be founded, or offering land for that purpose; for the little seminaries did not afford sufficient accommodation, and many applicants had to be refused admission. The University became alarmed, and the opponents of the Society of Jesus renewed their onslaughts and calumnies. The Jesuits had a college near Amiens, to which the children of the noble and most illustrious families were sent. That sufficed to induce the enemies of the society to cast ridicule and odium upon the College of St. Acheul, hoping, by this means, to disgust both pupil and parent. There was, also, a novitiate at Mont-rouge, near Paris, where aspirants for admission were very numerous. The enemies of the society were pleased to designate this house of meditation and prayer as the hot-bed of perjury and assassination. And all these things were printed and published daily, under the eyes of the government, in the most Christian kingdom, in that France which still boasts the title of *Eldest Daughter of the Church*.

On the 3d of May, 1823, several men, seated around a table, at a tavern outside the Barrière de l'Enfer, were earnestly discussing the war in Spain, which the Liberal press maintained had been brought about by the Jesuits.

All at once, one of the party exclaimed, "There goes one of those shaven-pated Jesuits! I'll soon settle him!"

No sooner had he uttered these words than, seizing his pruning-hook from the corner in which he had placed it, he made after the Jesuit, at whom he aimed a deadly blow. Father de Brosse fell, slightly wounded. He arose, and, turning toward his brutal assailant, said that he freely forgave him. The latter, not understanding such language, levelled another blow at his victim. The bystanders interposed, to prevent further violence, and Father de Brosse, whose life had thus been providentially saved, succeeded in reaching the novitiate. The guilty man, returning to his senses, trembled at the possible consequences of his act. All that he knew of the Jesuits was what he had read in his *pot-house* paper, and, according to that oracle, they were malicious beings, whose mysterious power influenced the throne itself. He could not divest himself of the conviction that Father de Brosse would report him to the authorities, and that he would be tried and condemned. He preferred to judge and condemn himself; he had recourse to suicide. The next day he was found dead! But a Jesuit had been outraged and struck by one of the people. For the Liberals, this was a victory.

## II.

ON the 20th of August, 1823, Catholicity lost a Holy Pontiff—the Society of Jesus, a benefactor, a protector, a friend, and a father. Pius VII had departed this life. On the 28th of September, the conclave elected, as his successor, Cardinal della Genga, who was not very favorably disposed toward the society. He took the name of Leo XII. Father de Rozaven, Assistant of France, wrote to Father de Billy, concerning this election:

“We had reason to fear that he (Leo XII) would not be very well affected toward us. But God disposes of the hearts of Kings, and especially does He rule those of Popes. When they assume this dignity, they are animated with a new spirit. Our Father-General has not yet had the opportunity of being presented to His Holiness; but we know, for certain, that he is favorable to us, and that, ere long, he will manifest this good-will publicly. One who is on intimate terms with him, and, at the same time, a friend of ours, having ventured to commend the society to him, he replied: ‘You, then, take an interest in the society? Well, you must know that I am more deeply interested in it than you are.’ I know for certain much more, which I would willingly impart to you, but which I dare not commit to paper. In short, the society has much to hope for from our new Pope, whom may it please God to spare for many years. But he is prejudiced against certain persons. Whether my poor self, who am so little known to him, be of the number of those who are so unfortunate as to be displeasing to him, is more than I can say. I am assured that such is not the case, but I have some reason to think otherwise. However this may be, provided he benefits the society, I am quite willing to be cast into the sea. If he persuades the Father-General that the atmosphere of Rome is unsuited for me, I am willing to breathe that of France, or even that which Father Bougeant breathed in his exile. Let them appoint me professor of logic and metaphysics, *pro nostris*, and I shall have attained the height of my ambition. I feel that it would be a great pleasure to me to teach youth the art of reasoning well, a thing which I find daily becoming more rare.”

Father de Rozaven was not *cast into the sea*, nor was he ordered *change of climate*, and the new head of the Church, on more than one occasion, verified the truth of that saying, *the hearts of Popes are essentially in the hands of God*. There was no longer a Cardinal della Genga; there was only the Supreme Pontiff, the Vicar of Jesus Christ upon earth. A few months after his election, he manifested his good-will for the Society of Jesus by restoring to it the Roman College founded by St. Ignatius, and in the brief by which he ratified this act of justice, he said :

"It is truly a matter worthy to be admired, and remembered to the glory of this establishment, that this garden, so long closed, has, without intermission, down to our own day, produced fruits of salvation and honor; that is to say, that this sanctuary has produced to the Church and the state so great a number of eminent men, remarkable for their pure morals, great dignity, and profound erudition.

This college, which owes its first lustre and renown to St. Ignatius of Loyola, founder of the Society of Jesus, was confided by the Sovereign Pontiff to the care of the regular clergy of the same Institute, who successfully governed it during the existence of their Order, as did, after them, the secular priests who were charged with its direction. But, as Pius VII, our predecessor, by Letters-apostolic, dated the 7th of the Ides of August, 1814, has reëstablished the Society of Jesus in its primitive condition, for this chief end, that it should train youth in virtue and learning, we, who were fully acquainted with the intention of that same Pontiff to recall the Society of Jesus to the Roman College, have thought it our duty to take the subject into immediate consideration, and to consult the congregation of our venerable brothers, the Cardinals of the holy Church, to whom we have confided the important task of establishing, in all our states, the best and most advantageous system of education—the only means of regenerating society, after times which have been so disastrous and fatal to the Church. This is why, with a full knowledge, and in virtue of our Apostolical authority, we grant, assign, and make over in perpetuity, by these letters, to our beloved sons, the regular clergy of the Society of Jesus, and, in their names, to our most beloved son, Louis Fortis, General of the said society, the Roman College, the Church of St. Ignatius, and the Oratory, which is named after Father Caravita, the Museums, the Library, the Observatory, with all that appertains thereto, and all the other appurtenances, on condition that they establish in that college, according to the former system in force in the year 1773, public schools, to which we order to be added chairs of sacred eloquence, physics, and chemistry."

Leo XII saw the utility of the Society of Jesus, in the disastrous effects resulting from its suppression. It had not educated the generations that had just subverted the thrones in all the Catholic countries from which it had

been banished. The spirit of independence, impiety, and infidelity which had profaned the temples, pulled down the altars, and sent priests and kings to the scaffold, was the same which pursued, with a venomous hatred, the Order of St. Ignatius, whose influence and virtue it feared. In the eyes of the revolutionists, the Jesuits were the most valiant defenders of the Church—the staunchest supporters of all legally constituted authority. This was sufficient reason for persecuting them, and by every means, no matter how culpable, removing them to a distance.

The new Pope was desirous of making amends to the society, of showing it constant favor, and protecting it upon all occasions. He felt himself called upon, in justice and gratitude, to do so, for it was in the service of the Holy See that it had suffered and labored unceasingly, with so much devotedness and self-denial. He frequently visited the houses of the Jesuits in Rome, in which he took a lively interest, and, by his generosity, aided the development of the German College, at the same time ordering the students of that institution, so dear to the heart of St. Ignatius, its founder, to resume their original dress. He placed his nephews under the guidance of a Jesuit, Father Ricasoli.\* In 1825, he founded a boarding school for the nobles, which he placed under their direction. He rebuilt and restored to them the ancient College of Spoleto, his native city. Finally, he desired to elevate to the episcopacy Fathers Pallavicini, Kohlman, and Kenney; but the General so earnestly implored him to spare them, that the Pope felt constrained to press his desire no further in opposition to such true humility. Father Benedict Fenwick was less fortunate. Without the slightest intimation, he received his nomina-

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\*The eldest of his pupils subsequently became Cardinal, and Bishop of Ferrara.

tion to the See of Boston, together with the Pontifical Bulls, and an order from the Holy Father compelling him to accept the burden thus imposed upon him.

The Jesuits had every-where resumed their apostolical labors with extraordinary activity. In the month of October, 1823, the Emperor of Austria paid a visit to their College of Tarnopol, and, delighted with all he saw, congratulated and encouraged the Fathers. The imperial visit soon became publicly known, and had the effect of augmenting the popularity of this already favorite establishment. The Fathers likewise devoted themselves to the holy duties of the ministry, and obtained, by their preaching, such abundant fruits, that they were obliged to extend their labors into Hungary, at the solicitation of the bishops, for the purpose of preaching the Gospel in the country places. Intemperance prevailed very generally among the peasantry. The Jesuits succeeded in subduing this brutalizing vice. The bishops, being unwilling to part with them, established them in the ancient abbey of the Benedictines, at Tyniec. They were still in Styria and in the kingdom of Saxony, where they revived the faith, and reënkinded piety, as they likewise did in Rhenish Prussia.

Duke Ferdinand of Anhalt-Kœthen had visited France, in 1825, in company with the Princess Julia of Prussia, his wife, who was sister to the King of Prussia. The Count Ingenheim, the Duke's brother, was also of the party. Ferdinand, struck with the virtue and piety of a noble French family, with whom he was on terms of friendship, requested to be introduced to a priest, whom he might consult with a view to receiving instruction, and having his doubts removed. Father Ronsin, selected for this purpose, soon brought light and peace to his soul.

When the Duke of Anhalt declared to his wife his determination of becoming a Catholic, the Princess was so overjoyed that she swooned with pleasure. She, likewise,



impelled by Divine Grace, had entertained the same desire, but dared not declare it. Father Ronsin gave them instructions, and engaged each to enter upon a separate retreat, the Princess in the Convent *des Oiseaux*, and the Prince in the house of his friends, and, on the 24th of October, 1825, the Archbishop of Paris, Monseigneur de Quélen, received their abjuration, as also that of Count Ingenheim, in his chapel at Conflans. A few days after, Father Ronsin himself received the abjuration of Monsieur de Haza Radlitz, Chamberlain of the Duke of Anhalt, in the chapel of the Convent *des Oiseaux*.

On his return to Kœthen, Ferdinand informed his subjects of the grace he had had the happiness of receiving, and, notwithstanding the Lutheran clamors and the anger of the King of Prussia, the Duke obtained from the Pope permission to have a Jesuit near him. At his request, Father Beekx went to Kœthen, where he became the support and consolation of all the Catholics.

In Switzerland there were not sufficient Fathers to meet the demands upon them. They had to increase their number, in order to preach the Gospel throughout the country, and reap the fruit of their preaching. In 1824, some wealthy individuals erected the College of Friburg, which soon obtained a European celebrity.

Holland was less favorable to the Society of Jesus. William II, a Protestant, as we have seen, had already caused his intolerance to be felt. He had given shelter to the banished politicians of France, and the latter showed their gratitude by propagating their revolutionary principles, and by putting in circulation their stock of calumnies against the Jesuits, Montrouge, the Sodalists—all that in any way related to the Society of Jesus. One day, the Ministers of King William communicated to him a great and astounding piece of information. It was that the Jesuits ruled in France. The King was only a tool in

their hands; the Ministers obeyed their orders, and nothing was done without their approval. William became alarmed, and felt persuaded that it would not be long ere they would usurp, in like manner, the government of his kingdom. It was the custom of the Jesuits to receive into their house those priests and laymen who desired to retire, and fortify themselves by a retreat of some days. In this proceeding the Ministers could see nothing but danger to the throne. The spiritual exercises were, in their opinion, the most influential means which the Jesuits possessed; hence they ought to be interdicted by the King. A free and powerful government could no longer tolerate such an abuse! William yielded to the counsels of his Ministers. He prohibited the Fathers from admitting into their house those who sought to spend part of their time in prayer and peaceful meditation. It was in the year 1824, that the Dutch Government thus gave proof of its toleration. In a few months after, those colleges having Jesuit professors, and the seminaries conducted by members of the society, were closed, in virtue of orders from the King, and in the name of constitutional liberty. The Christian Brothers, who were charged with being Jesuits in disguise, were also expelled. Thus, the Catholics were without resources for the education of their children. The affluent could, at the sacrifice of separation, remedy this moral evil; but the poor were under the necessity of either allowing their children to remain in ignorance, or sending them to Protestant schools, these alone being sanctioned by the government. The Catholics were sufficiently numerous in the states of King William not to despair for the future. Belgium was already preparing to free herself from his intolerant rule; for it was well known that the only motive for the expulsion of the Jesuits was the King's aversion to Catholicity, and not the fear

of a power in the existence of which he did not believe, notwithstanding the representations of the Liberal press.

### III.

THE newspapers were never at a loss for an argument against the Jesuits, and each day they circulated the most absurd and ridiculous reports; and the more absurd their assertions, the more acceptable were they. The *Constitutionnel* surpassed all its cotemporaries, and the readers of that journal were still in advance of it.

Montrouge was represented as an arsenal, strong enough to compete with the most impregnable fortress. There the novices regularly practised the manual in the immense vaults which had been constructed under the direction of the Jesuits, and which, passing under the bed of the river Seine, led direct to the Palace of the Tuilleries. In these subterranean retreats were enacted the most extraordinary scenes, worthy the serious attention of France, of Europe, and even of the whole world. There were secreted the gold and silver, the entire wealth of the state; there were summoned, each one to be judged according to his works, the most exalted functionaries of the government; there was mooted and discussed every subject of importance, political, legal, or financial, that was to be presented to the Chambers. In that same place were designated those members of the clergy worthy of being raised to the episcopacy; there, in fine, was the seat of government *de facto*. This was the programme of these terrific Jesuits. And, strange to relate, in these same vaults was deposited sufficient powder to supply the entire French army in time of war; and it was in that same place that the novices were drilled in the use of the musket and even in artillery practice, and that, every night, at the risk of blowing up Paris, and sending it flying to St. Petersburg.

The public credulity was such as not only to entertain all these absurdities, but to repeat them with unblushing assurance. The *Constitutionnel* knew its subscribers; it was aware that the greater the absurdity put forth, the more readily would it be believed. It was well known that the Jesuits had not yet been able to obtain from the government a legal sanction, which fact of itself was, or ought to have been, sufficient to prove that their political influence was not, after all, so very great; but things are not always regarded in a logical light. The public mind became excited to such a degree by the reading of these far-fetched fables, that Father John Baptist Gury, Superior of the novitiate, one day received a formal challenge. The demagogue who was so far demented as to be guilty of this act of folly, proposed either the pistol or the sword, courteously leaving him the choice of weapons, taking care, however, to insist on a duel *à mort*. Other letters were addressed to him, full of insults and threats of savage fury.

Thus, Montrouge acquired great celebrity. Visitors arriving in Paris had this place pointed out to them among the curiosities worthy of being visited, and were astounded at the facility with which they were allowed to inspect that mysterious stronghold; but their surprise increased when they found the calm serenity that possessed its inmates, indicative of that peace and quietude which reigned within each breast. It was, indeed, difficult for them to reconcile what they had witnessed with the reports they had heard, and what they daily read, and they wondered how the Parisians could allow themselves to be thus duped by a few scribblers. Alas! at Paris, less than elsewhere, do men take the trouble of weighing what they say, or what they hear, or what is seriously affirmed in their favorite *journal*.

In 1826, there appeared a work which far surpassed all

that had hitherto been published against the Jesuits in general, and Montrouge in particular. The author, Martial Marcet de la Roche Arnaud, had been a novice in that dark retreat, and he could speak of it from personal knowledge. Who, then, could doubt what he said? His book, *The Modern Jesuits*, was bought up, and its contents devoured with that eagerness which is usually excited by a work of scandal. The deserter had given himself but little uneasiness about being consistent in his calumnies. Why should he?—the public were not over nice upon this point. In this publication, Father Gury was represented as one of the most ferocious tyrants, and the novices as slaves who trembled before him; but the suggestion never occurred to any one why these young men submitted to such tyranny, since it was well known that they could, at any time, retire from it. By the very fact that the author himself had voluntarily left it, he proved that those who remained, did so of their own accord. After giving a most frightful picture of what he asserted were the teachings of Father Gury, he exclaimed:

“Shall I give you some idea of the influence exercised by Father Gury over these poor novices? Read the history of the ‘Old Man of the Mountain,’ and perhaps you will have to acknowledge, after all, that the ‘Old Man of the Mountain’ possessed some feeling. At the very sight of the tyrant of Montrouge, every one trembles; when he speaks, every one is silent. His prophetic mien, his threatening aspect, his mysterious words, his peremptory and imperious tone so act upon his novices, that they would unhesitatingly attempt to lay the world in ashes, if so they might hope to gain the merit of entire obedience.”

Poor novices! They were indeed to be pitied! The Jesuits allowed the storm to rage around them, while the government, knowing its weakness, permitted them to be insulted and outraged. It did not perceive that the war against the Jesuits was only the prelude of a war against

the throne. They had had experience of this before; but it is rare that we find those who know how to profit by the lessons of experience. The Legitimist or religious press in vain pointed to the melancholy past, which ought to have been sufficient warning for the future. The Ministers were blinded, and thought they served the King when they induced him to temporize with the most dangerous political parties. Thus, the Jesuits found themselves sacrificed to the impiety of the Liberals; but, nevertheless, they labored as zealously as ever for the glory of God. They had given missions at Fort Vincennes, at the hospital, and at the prisons of Bicêtre.\* They were to be found wherever a work of charity was to be done, or a soul to be saved. They devoted their time to teaching, and to scientific or literary pursuits. During this storm so menacing to them, they were what they had ever been from their very first formation.

Day by day, the horizon darkened around the throne of Charles X. The Liberals flattered him, at the same time representing the Jesuits and the *Sodalists* as the most dangerous of conspirators. The King, not yielding to their insinuations with sufficient promptitude, the revolutionary party endeavored to spread the report that he had allied himself to the society; Charles X was neither more nor less than a Jesuit; the Father-General exercised absolute authority over him; but France would no longer tolerate such a condition of things, and would never consent to be governed by a crowned Jesuit. The government, no longer deluded as to the intention of the Liberals, clearly perceived that the Jesuits were only the pass-word for the opposition; but that party had so influenced the masses, that it seemed to be impossible to control it. Charles X could no longer close his eyes to the fate that awaited him.

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\* House of Correction in Paris.—Tr.

Cardinal Lambruschini, the Pope's Nuncio, advised him to show his authority; to present to the Chamber a project of law, authorizing the Jesuits to remain in his kingdom as a religious corporation, feeling assured that such a measure would silence his enemies, strengthen the royal authority, and fortify the government. On the other hand, the Liberals offered to cease their opposition and support the ruling power, if the Jesuits were sacrificed. Charles X was particularly desirous of securing the support of this party, and gaining its good-will, lest, through it, he should lose his throne. He, therefore, appointed a commission to investigate the condition of the seminaries conducted by the Jesuits. These religious had only eight in France, but they were a source of envy to the University.

The result of this investigation was an ordinance to the effect that, from the 1st of October, 1828, the schools directed by the Jesuits should be subject to the University; that no one should be allowed to teach unless he declared, in writing, that he did not belong to any religious congregation not sanctioned by the government; that the number of ecclesiastical schools in each diocese should be limited, as also the number of pupils, and no day-scholars be admitted. In fine, twelve hundred thousand francs were curtailed from the sum hitherto allowed for the support of the seminaries.

The Minister of Ecclesiastical Affairs, Monseigneur Fraissinous, Bishop of Hermopolis, declared that he could not conscientiously countersign such an ordinance, and tendered his resignation. The King offered the vacant portfolio to Monseigneur de Cheverus, Archbishop of Bordeaux, who declined the honor on the same grounds. Charles X next addressed himself to Monseigneur Feutrier, Bishop of Beauvais. The latter hesitated, saying



that he felt he would be dishonored in the estimation of the episcopacy, the clergy, and all sincere Christians, who were the friends of the Jesuits; that he could not accept such a position. The Count Portalis, in order, according to his own views, to conciliate all parties, then proposed that the ordinance should be divided, so as to make one relate to the Jesuits, which he would take under his own responsibility, the other simply to affect the seminaries, and the discontinuance of a portion of their allowance, to be countersigned by the prelate. The Ministerial portfolio presented attractions to the Bishop of Beauvais, who allowed himself to be persuaded to accept it; and, on the 16th of June, 1828, the ordinances were published, by which the bishops of France were placed under the control of the University, henceforth the guardian of ecclesiastical education, and by which youths were deprived of that Christian training hitherto received at the hands of the Jesuits, and exposed to all the dangers of the teachings of the University.

These ordinances brought grief and dismay into every Christian heart. In vain did the bishops protest: their remonstrances were no longer listened to; their petition to the Pope was intercepted. The revolutionary spirit triumphed. The Jesuits quitted the seminaries of which they had control, without a murmur or complaint, always evincing the same meekness, the same submission, the same self-denial. Their pupils mourned their loss; Christian families called for them; the general councils of many departments urged their return. All was in vain. The Minister had seen only one means to maintain himself in power. He had made use of it, and could not now forego it by annulling his late acts. The Liberals had said to him; "Sacrifice the Jesuits and *Sodalists*, and we will support you in the Chamber. If you refuse, you must

fall." And the Jesuits and the *Sodalists*—that is to say, the interests of religion—had been sacrificed. Providence permitted all this; ere long, it would declare itself.

The revolution, under the name of Liberalism, had given its pass-word to the press of every country. The secret societies, in their hatred for all authority, desired the subversion of the thrones, the destruction of the Papacy, and the annihilation of the Church. It was carrying out, on a grand scale, all the philosophical principles which had undermined society since the middle of the preceding century, and which had already worked such material injury for the Church, and brought about so many convulsions in the European states. But they could not, with impunity, cry, "Down with the Church!" "Down with thrones!" and so they confined themselves to shouting, "Down with the Jesuits!" The Jesuits, once defeated by the influence of the University education, they had all before them. It was always the same calculation.

The King of Piedmont, Victor Emmanuel, felt himself too weak to resist this continuous struggle. He abdicated in favor of his brother, Charles Felix, and the first act of the new monarch was in favor of the Society of Jesus. The University could not conceal its jealousy of the talents of Father Manera, Professor of Literature, whose chair was the general attraction for crowds of young men, eager to hear his eloquent discourses. Charles Felix manifested the warmest interest for the celebrated school of the Fathers, and, finding that the University dared continue their calumnies against the society, he gave an unmistakable proof of his confidence and esteem by making choice of Father Grassi for his confessor. This resolute act silenced the Liberal press. The King was fearless in his public approval of the Jesuits, but of this the latter took no undue advantage. On the death

of this prince, who, in his last moments, was assisted by Father Grassi, all unanimously lauded the prudence and disinterestedness of the Jesuit, who had possessed the esteem and confidence of the deceased monarch ; even those opposed to the society accorded him this justice.

Charles Albert, in thanking Father Grassi for the last attentions paid to the deceased King, said :

“In the death of the King, the society has lost a protector and a father. It will find in me as much esteem and love.”

It was not long before he realized this promise by establishing a novitiate at Cagliari, and several colleges in various cities in Piedmont. The revolutionary press found itself again constrained to be silent. But the public mind was secretly agitated, and far-seeing men discovered a storm looming in the future.

In Spain, the Jesuits, after three years of banishment, were again fully reinstated, at the request of the bishops and the urgent demands of the heads of families. They had been authorized by the government to respond to these entreaties, and once more they were in a position to use all the labors of their ministry, with the same success with which they were ever crowned. But the Freemasons had increased the number of their lodges ; the press became daily more hostile to religion and constituted authority. Here, also, another dreadful blow was being prepared.

In the United States, the different establishments of the society were developing themselves, and every thing was satisfactory. Whole families renounced Protestantism through the ministry of the Jesuits. The most remarkable conversion was in the person of the Pastor Barber, Rector of the College of Connecticut. Having, together with the whole of his family, been received into the bosom of the Church, he, at his own earnest solici-

tion, was admitted into the novitiate of the society. His wife became a nun of the Visitation, and, later, his son became a Jesuit.

Of late, the foreign missions had not been so prosperous as in former times, and the apostles of the society sighed for the moment when they might be permitted to resume, in those distant countries, the work commenced by their predecessors. In 1823, the tribe of Ottawas, who had long before been freed, through the charity of the missionaries, learned that they had returned to America, and that already several cities of the Union had the happiness of possessing them. The Ottawas were not ignorant of how much their forefathers owed to the *Black-robés*, who had taught them to pray, and had spoken to them of the Great Spirit. A few of the oldest among them remembered having seen them, and could never speak of their tender charity without being moved to tears of gratitude and regret. These innocent, good old men, by prayer, kept alive the faith in the tribe. They taught the generations that came after them to persevere in the practice of Christianity, and not a day passed without the Black-robés being named with heart-felt gratitude. Full of these precious recollections, the Ottawas assembled in council, and addressed the following touching petition to the President of the United States:

“FATHER: It is now that we implore thee to hear us, ourselves, and all the children of this distant land. They stretch forth their arms to press thy hand. We, the chiefs, the fathers of families, and other Ottawas, residing at the *l'Arbre Crochu*, earnestly beg and implore thee, our most respected Father, to procure for us a *Black-robe*, like those who instruct the Indians near Montreal.

“Do thou, our Father, be charitable toward thy children; listen to their prayer. We desire to be instructed in the same principles of religion which our ancestors professed when the mission of St. Ignatius existed.

"We address ourselves to thee, the First and Principal Chief of the United States. We beg of thee to assist us in erecting a house of prayer."

In the same year, other chiefs of different tribes applied to the President of the United States, making similar requests. But the Jesuits were already occupied in other missions on the borders of the Missouri and adjacent rivers. The Bishop of New Orleans, William Dubourg, had confided to the Fathers this apostleship, and, the number of the professed being still limited, they sent some of the novices who had just arrived from Belgium, among whom was Peter de Smet, the celebrated missionary, who has since, by his extraordinary and successful labors, obtained a world-wide name. These young novices were conducted to the field of their labors by Fathers Van Quickenborn and Temmerman. Others proceeded to preach the Gospel in Kentucky and on the borders of the Ohio.

At Frederick City, Father McElroy, who had been only a simple Brother-coadjutor, accomplished marvels by his preaching. His virtues being equal to his intelligence, Father Grassi, his Superior, had him raised to the dignity of the priesthood. Thenceforth, by his zeal and eloquence, he achieved so much good, and gained such popularity, that he needed only to point out a good work to be done, to insure the hearty coöperation of both Catholics and Protestants, eliciting the following remarks from Mr. Schoeffer, a Protestant, in the columns of his paper, 1829:

"Strange! while Catholic France banishes the Jesuits from its limits, and takes from them the education of the young, the Protestants of Frederick contribute, each one his fifty dollars, toward the erection of a Jesuit college in their city."

At the commencement of the year 1829, the Society

of Jesus lost its General, Father Louis Fortis. Pope Leo XII survived him only a few days, expiring on the 10th of February. On the 31st of March, the conclave elected, as his successor, Cardinal Xavier Castiglione, who took the name of Pius VIII.

Father Pavani, Provincial of Italy, whom Father Fortis had selected to perform the functions of Vicar-General, convened the Congregation for the 29th of June.

## Generalship of Father John Roothaan,

TWENTY-SECOND GENERAL.

1829—1853.

### I.

ON the 9th of July, 1829, Father John Roothaan was proclaimed twenty-second General of the Society of Jesus. He was in his forty-fourth year. In appearance cool and collected, characteristics of his countrymen generally, his heart overflowed with the tenderest charity, and burned with zeal for the glory of God and the salvation of souls.

Born a Catholic, in a Calvinistic country, he had pursued his studies in the midst of Protestants, and had been educated by Protestant professors, and yet, at the age of nineteen, he did not hesitate to renounce both family and country to follow his vocation, which the atmosphere in which he had lived had not been able to stifle. The only means open to him of entering the society was to go to schismatic Russia, for which he accordingly set out. One of his Protestant professors, Van Lennep, who filled the chair of literature at the Atheneum of Amsterdam, gave him the following letter of recommendation, dated May 15th, 1804, to the Jesuits of Polotsk, entire strangers to him, but of whom, although a Protestant, he entertained the highest opinion :

"I am fully aware how greatly your society has distinguished itself, from the very commencement, in all branches of learning



and science. The services it has rendered can never be forgotten. I recommend to you, Reverend Fathers, this youth, whose worth I have so highly appreciated. May he be imbued by you with virtue and learning, and may he one day return to us, enriched with those gifts, to acquire which he undertakes so long a journey."

Such was, at the age of nineteen, the merit of the young student who presented himself at Polotsk. Transplanted into the Society of Jesus, this merit was rapidly increased and developed. Father Roothaan had filled, with credit, various positions in his Order, when he was called upon to govern it at a time when it was undergoing one of its severest trials.

Pius VIII, who was warmly attached to the society, had promised to avail himself of every opportunity to show it. On the 2d of December, of the same year, 1829, accompanied by Cardinals Della Somaglia and Odescalchi, he visited the Church of the Gesù, and there prayed before the altar of the great Apostle of the Indies and Japan, and, on the same occasion, promulgated the decree of the canonization of St. Alphonsus di Liguori.

"Yet a few days, and who knows but that the Church will be subjected to still further affliction?" said Pius VIII to the Jesuits, while, for the first time, bestowing upon them the Pontifical benediction. These words were only too prophetic; for very soon the exertions of the secret societies excited revolt in several parts of Europe, and threatened Italy.

In France, the Liberals, having succeeded in removing the Jesuits from their path, prepared for an assault on the throne itself, and only awaited a pretext for having recourse to arms. The King was slow to act, but, at last, issued decrees restricting the liberty of the press. From that time the tumult commenced. The people rose, and, during three days, the roar of cannon was to be heard in the streets of Paris, and, on the 29th of July, 1830, King

Charles X, with all his family, had to flee his kingdom. Thus was the great end attained.

During these days of civil war, amid general plunder and disorder, the Jesuits could not be overlooked. The people had not forgotten all the wealth, treasures, ammunition, artillery, and the like, that were stowed away in the vaults of Montrouge, according to the articles of the *Constitutionnel*, and the gossip of the wine-shops. Now the sovereign people, who were in need of ammunition, and who were not too proud to acquire millions, directed their attention to the novitiate of Montrouge, whither they marched, their arms bared to the elbow, their eyes glaring with fury, flourishing iron bars or shouldering muskets. They forced open the doors, destroyed the furniture, overthrew and demolished every thing before them, all the while causing that pious retreat to resound with their oaths and blasphemy. But no ammunition, no money, not even a piece of artillery of the smallest calibre, not a sword, no cannon-balls, no bullets, not a grain of powder could be found! Nor did the vaults themselves reach so far as the *Barrière de Paris*. Assuredly, the people had been duped, and that, too, as they admitted, not by the Jesuits, but by the public journals.

The house of the *Rue de Sèvres* could not be passed over. On the 28th, a drunken rabble presented themselves before it. The staggering victors yelled forth the favorite cry, "Down with the Jesuits!" "Death to the Jesuits!" It was eight in the evening, and the community were at recreation in the garden. Father Varin, the Superior, ordered the Fathers to the chapel, there to await what Providence might decree. But this same good Providence permitted a cry to be heard, which, without doubt, emanated from one of the leaders: "To the missionaries! to the missionaries!" and at once the door, which had already begun to yield to the repeated blows of these

fanatics, was abandoned, the infuriated mob departed, and Father Varin directed all to evacuate the house, instructing them whither to proceed, and leaving the premises in charge of some of the brothers, he himself was the last to depart.

In the interior, the revolution was every-where conducted as in Paris, especially where there were Jesuits. The insurrectionists applied the name of Jesuit, as a term of reproach, to all, men or women, who were wanting in effrontery. In the country places, the simple villagers did not rise; they confined themselves to inventing fables, the originators of which were as terrified as those to whom they were related.\* At Amiens, while the revolutionary rabble went through the streets of the city, yelling forth songs of triumph, on the night of the 29th of July, a cry was suddenly heard, "On to St. Acheul!" and the rioters rushed madly on, with shouts of "Hurrah for the Charter! hurrah for hell! down with every thing!" They attacked the College of St. Acheul, which, since the suppression of the seminaries directed by the Fathers, had become a scholasticate. This took place in the dead of night. The doors were forced, and, in spite of the obscurity, the excited mob advanced, under the direction of one of its leaders, shouting cries of death and clamoring for more drink. Father de Ravignan made his appearance at a window, and, by kind words, attempted to calm the infuriated crowd. A stone, hurled at him with too

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\* We were personally witness of a fact of this sort, in the department *de Seine-et-Oise*. The good peasants, who had been led to dread the Jesuits as so many hobgoblins and weir-wolves, honestly thought, during the revolution of July, 1830, that the cellars of the chateau were filled with muskets, powder, balls, and Jesuits. They trembled with fear lest the chateau should take fire, for, said they, in such a case the village will be blown up; and they kept at a very respectful distance from it, particularly during the night, for fear a Jesuit should fire upon them through the grating!

true an aim, wounded him in the head. A scholastic, who was by his side, drew him back into the house, and then kneeling, for a few moments, at the feet of our Lord, in the chapel, returned, confronted the mob, and, wishing to gain time, endeavored to prevail upon them to hear him. But just then the tocsin was sounded, and one of the rioters rushed upon the young Jesuit, aiming at him a blow with an iron bar; he evaded the stroke, and, at the very moment, the insurgents, fearing the arrival of aid, which had been summoned by the alarm-bell, took to flight. Thus was the celebrated College of St. Acheul rescued from destruction.

In order to meet the demands of those families whom the most Christian government had deprived of Christian teachers, the Fathers had established a college on the confines of France and Spain, at a place called *le Passage*, near St. Sebastian. There they received those children whose parents sought to shield them from the teachings of the University. Other Jesuits dispersed throughout France, yielding to the wish of the bishops, devoted themselves to the labors of the apostleship, while awaiting the day when they might once more return to their houses as in former times.

In the same year, 1830, Belgium had also had her revolution, which, however, was for quite an opposite object. She had thrown off the yoke of a government which aimed at the destruction of Catholicity. She declared her independence, in order to preserve the faith of her people. The King whom they then selected, Leopold of Saxe-Coburg, although a Lutheran, promised to respect all religions, and to guarantee freedom of conscience. The Belgians took advantage of this to send to Rome for some of the Fathers of the Society of Jesus, and prepared to receive them by erecting colleges and residences for them in several cities.

In the same year, an emeute broke out in Dresden, to the old revolutionary cry of "Long live Liberty! Death to the Jesuits!" Father Gracchi, confessor to the royal family, and also of the sick poor in the hospital, was, at the time, in a house occupied by priests. Toward this house the rioters directed their steps, still shouting, "Down with the Jesuits! Death to the Jesuits! No more Jesuits!" Father Gracchi appeared before the infuriated rabble, calm, dignified, and animated by a holy courage. Raising his voice above the tumultuous shouts of the crowd, he said: "You call for Jesuits. I am here, the only one of my Order, and I respond to your call—here I am!" That voice was not unfamiliar to the people, and suddenly quelled the excitement. The Jesuit beheld every head inclined before him. The tumult was appeased.

The enemies of the Church were at work, every-where at the same time. The commotion was general throughout Europe, and in every place the Jesuits were sure to be made the scape-goats. At Brunswick, the President of the Consistory denounced Fathers Beckx and Lusken, the former at Kœthen, the latter at Hildesheim, as guilty of attempting the conversion of a Protestant; and, moreover—an awkward admission—even before having succeeded in converting him, of having placed a dagger in his hands for the purpose of ridding them of a preacher whose learning and talent were obnoxious to them. At Brunswick, the simple-minded public was as credulous as elsewhere. No one was surprised at the improbability of such a calumny. What appeared strange, was the hypocrisy of these two religious, who, until then, had so acted as to win the respect even of their enemies. The author of this outrageous fable, the President of the Consistory, whose name was Hurlebusch, was so well pleased with his success, that he determined to continue. He published a

detailed account of the crime of which the two Jesuits had been accused. According to this pamphlet, Father Beckx had inculcated to Timpe—the name of the Protestant whom he had converted—that the assassination of heretics was a work which, in the sight of God, was more acceptable than any other, and that the killing of a pastor was still more meritorious. It was absurd to suppose that the best means of converting a Protestant was to advise him to murder a minister of his own persuasion. The Jesuits, whom they pretended to be so cunning, could not be, at the same time, such mere bunglers. No one detected this improbability—it was too palpable; no one reflected upon it—it was too simple. The pamphlet was approved and widely circulated, even in the schools, in order to impress upon the very children the true notion of a Jesuit, and the danger they incurred in approaching him.

Father Beckx, it is true, had to reproach himself with having made more than one conversion, and having received several abjurations at Kœthen, where he effected much good, and where he was dearly loved; but he had never sought to make these conversions by teaching that assassination was a virtue. Jesuit though he was, he desired, for the sake of religion, and for the honor of the Society of Jesus, and of his personal character as a priest, to cause the truth to triumph, and he gave a formal contradiction to the journal which had first spread the calumny.

This means not accomplishing the desired end, Father Beckx had recourse to a court of law. The truth was made known; the imposture was exposed, and Hurlebusch was condemned, as a calumniator, to retract, in writing, that which he had had the temerity to put forth. From this judgment he appealed, but the sentence was confirmed. Wishing to gain time, he pretended that he was under the necessity of making a visit to the Hartz Mountains,

hoping, by this means, to save himself the humility thus imposed upon him by a judicial decision. He fell dead, in an apoplectic fit.

We will here state, at once, that Timpe, his accomplice, although, to all appearance, protected by his co-religionists, after having suffered all the shame and humiliation of a detected impostor, retired to Cologne, where, in the year 1833, racked by remorse, he made a full retraction before the public tribunal of that city.

The revolutionary spirit was at work in Portugal, as well as in all the other European states; but it could not raise the cry of "Death to the Jesuits," as those holy religious had been exiled from that country for upward of seventy years. Don Miguel felt the necessity, as well as the propriety, of reinstating the Society of Jesus in a country to which it was allied by so many associations, in which it had labored so successfully, from the time of John III to Joseph I, and from which the impiety of Pombal had caused it to be so cruelly torn. The name of Jesuit was still living, still loved, and still blessed throughout the whole kingdom. Don Miguel could not but recognize the fact.

In 1829, this Prince, through the Marquis de Lavradio, his Ambassador at Rome, requested that some Fathers of the society might be spared him. He felt that the surest means of consolidating his throne was to base it upon those principles which the Jesuits had always inculcated, and his heart dictated to him that this act of reparation was due to the Order of St. Ignatius, of which a Portuguese Minister had been the first and most inveterate persecutor.

Scarcely had the Ambassador made known the desire of his sovereign, than Father Godinot, Provincial of France, received orders to send some of his religious to that Portugal where the society had numbered so many victims, where Pombal had made so many martyrs.



Father Godinot sent six Fathers and two Brothers, under the direction of Father Delvaux. On their departure, he gave them his blessing, placed them under the protection of the great Apostle of the Indies, and, as a pledge of that protection, gave them a portrait of the illustrious Francis Xavier. This was a painting, after death, executed at Goa, by command of Queen Anne of Austria. This canvas, of which only an imperfect copy had been taken, was invaluable; but the province of France could well make this sacrifice to that of Portugal.

On the 13th of August, 1829, the Fathers arrived at Lisbon. The Ministers, not being so anxious as the King to have among them the successors of St. Francis Xavier, Simon Rodriguez, and of all those heroes who had won the crown of martyrdom in the Portuguese colonies, had not given directions for the reception of the Fathers. The holy religious arrived without any other resource than their vow of poverty, and did not even find a shelter prepared for them by those at whose bidding they had made so long a journey. The Lazarists became their benefactors, and extended to them every hospitality. Scarcely had the news of their arrival become known, when a lady of the highest distinction hastened to the house of the Lazarists, accompanied by her four children, and requested to see the Jesuit Fathers. Her agitation was visible. The Superior was informed of her visit, and that the lady was no less a personage than Donna Francisca de Saldanha, Countess d'Oliveira, granddaughter of the too notorious Minister Carvalho, Marquis de Pombal. On entering the parlor, the good Fathers did not experience less emotion than that evinced by the distinguished visitor. On beholding the successors of those who had suffered a cruel martyrdom at the hands of her grandfather, the pious lady could no longer retain her feelings. Father Delvaux himself relates the interview:

"She cast herself at our feet, to our great discomfiture, but, at the same time, to our greatest edification. She begged forgiveness of the whole society, through us, in the name of her ancestor, and asked our blessing on herself and her children. She had four sons, whom, as you may imagine, we pressed to our hearts with great affection and feelings of consolation."

The granddaughter of Pombal did more: she secured for her sons the first four places in the very first college the Jesuits should open.

The Duchess of Lafoëns placed at the disposal of the Fathers one of her country houses, called *la Maraviglia*. It was not until the 24th of October that the Minister concerned himself about them.

In the mean time, the Liberals began to show displeasure at the return of the Jesuits; the government became alarmed; nothing was determined on, and the zeal of the Jesuits was trammelled. Cardinal Justiniani, the Pope's Nuncio, prevailed upon them to preach, during the Lent of 1830, in the Church of Loretto, which was specially set apart for foreigners, and was entirely under the jurisdiction of the Nuncio. The Fathers set about their labors, preached, heard confessions, and gave retreats with great success, and it was not long before the inhabitants of Lisbon begged them to establish a college in the city.

During this time, the *Carbonari* were secretly at work in Italy, and only awaited a favorable opportunity to create an insurrection. They thought, for a moment, that their time had come, when they heard of the death of Pius VIII, which took place November 30th, 1830. They were mistaken. A few of the legations arose to the cry of "*Long live the Independence of Italy!*" But, on the 2d of February, 1831, the conclave gave to the Church a new Pontiff. Gregory XVI succeeded Pius VIII, and the insurgents, not finding themselves united, suddenly stopped their premature revolt.

## II.

THE Carbonari had hoped that the delays of the conclave would afford them sufficient time to lead the insurgents to Rome, and possess themselves of the Eternal City. This point once gained, they would have possessed themselves of the members of the Sacred College, suppressed the Papacy, and proclaimed to the world that, the Church being annihilated, each one would henceforth be free to believe and act according to his own individual convictions—upon condition, however, that the revolutionized countries should unconditionally submit to the yoke of the demagogues. Independence was to be purchased at the price of slavery.

The election of Gregory XVI had completely subverted this plan. The Carbonari did not give up. They organized an outbreak for the 17th of February; but Cardinal Bernetti, Secretary of State, being informed of the plot, prevented its execution.

The insurgents, being unable to do any thing better, for the time being, determined that, while awaiting a more favorable opportunity, they should have a thrust at the Jesuits. No sooner was this resolved upon, than they resumed their muskets, swords, and tricolor. The word was given, and the turbulent throngs marched to victory. On the same day, and at the same hour, the Jesuits were driven out from their colleges of Spoleto, Fano, Modena, Reggio, Forli, and Ferrara. Their houses were sacked and plundered; but the victors were soon vanquished, and the Fathers returned to their colleges, to the inexpressible joy of every Christian heart.

While infuriated demagogues thus made war upon the Jesuits in various parts of Europe, the Sovereign Pontiff, through the medium of Cardinal Zurla, engaged all the religious orders in Rome to perform the spiritual exer-

cises of St. Ignatius, under the direction of the celebrated Jesuit, Finetti, in the Church of the Gesù.

In France, impiety was still at work, exciting the evil passions of man against the Society of Jesus. The lawful princes were exiled, and the throne was given to Louis Philippe, Duke of Orleans, upon whom the Liberals had forced a charter, to suit themselves. Their triumph was complete, and the Liberals, for the time being, revelled in its enjoyment. There was, to be sure, a slight relapse into *Jesuitaphobia*, at Amiens, in 1831. A few rioters attacked the house of St. Acheul, and there committed all the havoc they could, for the mere pleasure of doing evil; but there it stopped. In the month of February, 1832, the cholera made its appearance in France, and, no sooner did it spread, than that dread of the Jesuit was aroused in the minds of the people of the capital—that fear which had so often weighed upon their hearts and interrupted its repose.

The people—we can not repeat it too often—knew not what a Jesuit was. Their sole idea of one was that which had been instilled into their minds through the columns of impious publications. In their estimation, a Jesuit was not a priest, not a religious, but simply an evil-disposed being, somewhat of a magician, when occasion required it, casting spells on men and brutes. And, from the first appearance of the terrible scourge, there was only one cry among the people, accusing the Jesuits of having poisoned the wells, the fountains, and the Seine itself! As to the wine, the question was not mooted; the dread of the Jesuit stopped there.

The direful contagion called forth the Fathers of the Society of Jesus from their peaceful retreat. They hastened to bestow upon the poor all the tender cares which their pure charity dictated, the sweet consolations of their holy ministry, and the poor, not knowing that their ben-

efactors were Jesuits, welcomed them with gratitude and admiration. Wherever the epidemic raged most fiercely, there, also, were to be found the Sons of Ignatius, taking upon themselves the care of the sick and dying, with that heroic self-denial for which the society has ever been distinguished under similar visitations.

Father Barthes, at the request of the Bishop of Amiens, went to the aid of the Curate of Moislain, whose age and infirmities prevented him from discharging, by himself alone, the labors of his mission. After the epidemic had subsided, the Board of Health of Peronnet, struck by his extraordinary charity, thus refers to him in the official report :

“During the prevalence of the epidemic, M. Barthes, while affording the poor sufferers the consolations of religion, ceased not to lavish upon them the most tender and untiring care, administering to them, with his own hand, the remedies prescribed, changing their linen, and not hesitating to perform for them the most menial and repulsive services.”

The Jury of the Department did still more : it awarded a medal in bronze to Father Barthes, as a souvenir of his own noble devotion, of the gratitude of the inhabitants of Moislain, and that of the department of the Somme.

The house of St. Acheul, which had been thrown open to the soldiers attacked by the disease, was converted into a military hospital, and the Fathers' example, in their devoted attention to the sufferers, was attended with the happiest results for the glory of God. Among those thus received through their charity, many had been merely baptized, but had never approached the sacraments. To such, the holy religious afforded the necessary instruction, and had the happiness of witnessing many approach the holy communion for the first time. In all those cities where the Jesuits were stationed, the example of their

zeal was the same, and elicited general admiration for their unbounded charity.

A few turbulent spirits, feeling that such unexampled devotedness was as prejudicial to the progress of revolutionary principles as it was beneficial to that of religion, sought to reëncindle the hatred of the Liberals. Father Druilhet, Provincial of France, on his way from Spain to Rome, stopped at Bordeaux, where he was arrested. It was the 28th of June, 1832. What motive was there for such a proceeding? None whatever, except that he came from Spain, and was going to Rome, and, therefore, must be engaged in a conspiracy. His rank of Provincial rendered him formidable to the authorities. They imagined that he was the bearer of important private dispatches to the Father-General, and they hoped to make some wonderful discoveries by an examination of his papers. These were most minutely scrutinized by the Council, who would have been more than satisfied could they have discovered only one single line to compromise him ever so little. It was labor lost. The police had been frustrated in their hopes and designs, and they were compelled to set the good Father at liberty.

On the 29th of September, of the same year, Father Besnoin was arrested at Tours, through a like error on the part of the police. He profited by his incarceration to speak of God to the prisoners. The latter, moved by the holy inspirations thus conveyed to their hearts, derived advantage from them. Conversions were effected, and when the authorities came to set him free, he begged to be allowed to remain a little longer, to complete the work of salvation so happily commenced.

In the mean time, Charles X, who had retired to Prague with his family, beheld, with sorrow, the difference of opinion existing among the personages who composed his little court. Each one had his own idea as to

the education to be given to the youthful Duke of Bordeaux, and each one sought to have his views adopted, asserting that the sacrifices he had made were such as to entitle his advice to consideration on the part of the fallen monarch. The hopelessness of bringing about an understanding among them inspired Charles X with the idea of confiding the education of the young Prince to the Society of Jesus. He communicated his desire to the General, who did not see fit to entertain the proposal. Charles X insisted. He consulted the Pope, and Gregory XVI prevailed upon Father Roothaan to yield to the desire of the dethroned and exiled King, adding that, in case of further refusal, he should feel called upon to use his authority. This settled the question, and Fathers Stephen Deplace and Julien Druilhet received orders to proceed to Prague.

Among the Legitimists who surrounded Charles X in his exile, or who went from Paris to Prague on what they, at times, termed a *pilgrimage*, some asserted that he had lost his crown in consequence of his too numerous concessions to the extremists. The others, on the contrary, maintained that if he had firmly and openly concurred in the revolution, he would still be at the Tuilleries. The natural deduction from these disputations was, that the former demanded that the education of the young Prince should be based upon the old system, while the latter desired that he should be brought up in the principles more in accordance, as they pretended, with the times in which he lived. It was while these conflicting opinions were at their height that the two Jesuits arrived for the purpose of undertaking the education of the Prince, being determined to carry out the instructions of their General, and under no circumstances to exceed them. "Sire," said Father Deplace to Charles X, "we have come at your bidding; we will leave whenever you may desire it."



As is well known, the Jesuits possess an extraordinary faculty of winning the hearts and minds of their pupils, and of imparting a charm to all their teachings and instructions. Fathers Druilhet and Deplace soon found that they were beloved and esteemed by the Duke of Bordeaux, who evinced for them a truly filial affection. A few days after the arrival of the two Jesuits, he said to Father Druilhet:

"I have my failings; but I know what they are, and sincerely desire to correct them."

"My Lord," replied the Father, "there are two certain means to attain this end."

"Indeed! and which are they?" eagerly asked the Prince.

"To reflect and control oneself, my Lord."

"*Réfléchir et se vaincre*," repeated the youth, who had not yet attained his thirteenth year. "Well, that shall be my motto."

What hopes might not his preceptors have entertained, could they only have insured a future in which to develop this generous nature, these rare dispositions! But each day the Progressionists reproached Charles X with the Jesuitical education he was giving to the Prince, assuring him that nothing could render him more unpopular in France, and that the Legitimists feared for the elder branch of the Bourbons, so long as the two Jesuits held in their hands the heart and the conscience of the Prince, in whom alone were centred the future hopes of the country.

It being impossible for the Fathers to contend against the disputants, they felt constrained to take their departure. On hearing of this determination, the young Prince burst into tears. The Baron de Damas, Governor of the young Duke, was also to leave him.

"How this separation afflicts me," said the royal youth.

"Oh, that my grandfather would make me King only for one hour!"

"Why so, my Lord?"

"Simply that I might issue this one ordinance—that they should remain!"

On the 30th of October, Charles X announced to him that the Jesuits were to depart, and that on the following day their places were to be filled by others. But a few moments after, the young Prince met Father Druilhet.

"All, then, is lost," said he to him; "and I can not add, 'save honor!'"

He presented to the Fathers an attestation, written by himself, in which he said that both the one and the other, during their sojourn, had never ceased to manifest the greatest consideration and affection for him; that, were he permitted to have his own way, he would never consent to their quitting him; in fine, that he deeply deplored being deprived of all the future good they could have done him. This document, to which the Duc de Bordeaux affixed his seal, was dated the 31st of October, 1833. On that day he did not occupy his usual place at the dinner-table; he had flung himself upon his bed, where he freely wept. Thus he continued the entire night, and the Baron de Damas, hearing his sobs, entered his apartment about three o'clock in the morning, and approached his bedside.

"Oh, Baron!" exclaimed he, "give me some words of hope! Do not leave me; I am in such deep sorrow! Must I, then, lose you too, as well as these two Fathers, my best friends?"

For two hours after, his tears still flowed. He then arose, said his morning prayers, assisted at the holy sacrifice, and approached the holy communion with angelic fervor, and soon felt fortified. The Baron de Damas had likewise communicated at the same mass. On quitting the

chapel, the young Prince took him to one side, in order not to be overheard, and said to him :

“How much I feel benefited by this mass !”

“I am not at all surprised, my Lord. You have received into your heart Him who is strength itself, and the true consoler of the afflicted.”

“Yes, Baron ; but did not the Gospel strike you ? What beautiful words ! ‘Blessed are they that mourn ; for they shall be comforted. Blessed are those who suffer persecution for justice’ sake.’ Did not these words strike you, my dear Baron ?”\*

On the 2d of November, the Fathers bade farewell to the royal family, who expressed their regret at the separation, and on the 3d they left the city of Prague, and returned to France, accompanied by the Baron de Damas.

### III.

ON the 3d of May, 1833, the Society of Jesus lost one of its brightest ornaments. Father McCarthy had just died at Annecy. Descended from one of the most illustrious families of Ireland, he counted among his ancestors many who were of royal blood. His family, from their warm attachment to the Catholic faith, had left their native soil, and had settled in France, in the city of Toulouse ; but the Countess McCarthy, on the occasion of the birth of each one of her children, went to Ireland, in order to conserve their full claims to nationality. Thus Father Nicholas McCarthy was both French and Irish. He was born in Dublin, in 1769.

Having been ordained previous to entering the Society of Jesus, he had already, by his great eloquence, and by his holiness of life, gained for himself a great name

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\* Notice on the Reverend P. Etienne Deplace, by the Reverend Father Guidee.

throughout the provinces of the South. His power of oratory, which was irresistible, won over to God the most hardened sinners, and brought tears to the eyes of all who heard him. Never was Christian eloquence employed to better advantage; never had any one been listened to whose language was more elegant, attractive, or moving. In 1817, he preached at Toulouse. The people flocked around him, eager to catch every syllable as it fell from his eloquent lips; and several, who were notorious Infidels, cast themselves at the feet of the apostle, with many other sinners whom he had converted. A few impious young men, infuriated by the astounding success of the holy preacher, and, determined to hold out to the end against his persuasive eloquence, organized an unprecedented conspiracy.

On Ascension Day, the Abbé McCarthy preached in the Church de la Dalbade. His theme was the happiness of heaven. Every eye was moistened, every soul filled with admiration. Never had his arguments been more convincing; never had he been more inspired, more filled with the Spirit of God. He was, as it were, transported from earth. At the conclusion of his sermon, he experienced some inconvenience in passing through the crowd of young people, who surrounded the pulpit and filled every aperture. At one time he was roughly pressed against, but took no particular notice of it. His mother's sedan-chair awaited him at a side door; he stepped into it and returned home. His servant, on removing his surplice, turned pale, looked at him, and said:

"What has happened to you, Reverend Father?"

"Nothing, that I am aware of; why?"

"Why? Do only examine this surplice."

The surplice was literally hacked to pieces, evidently with a knife! We have had it in our hands, and have minutely examined it. It was full of rents, some of them

very long, indicating the force with which the instrument had been used ; and, wonderful to relate, the cassock was uninjured, not a single mark being visible upon it. The Abbé McCarthy forbade any mention being made of this fiendish attempt. His mother, however, proud of this evidence of the direct interposition of Divine Providence in behalf of her son—of that son who was her joy and her pride—related the circumstance to some friends. It pleased Almighty God that this marvellous occurrence should not remain entirely unknown.

When the Abbé McCarthy made known his determination of entering the Society of Jesus, it caused general regret throughout the entire city of Toulouse. They mourned him as if he were upon the point of death. But for the enemies and opponents of the Jesuits this intelligence was like a thunder-clap. He whose learning and talent were admired alike by Gallican and ultramontane ; he whose confessor, Father Gaillac, formerly a Franciscan, said, "So unworthy do I consider myself to be his confessor, that I would wish to hear his confession on my knees"—the Abbé McCarthy—was about to become a Jesuit ! And he declared that he was very well aware what those terrible Jesuits were !\* "If he remain with them," said some, "I shall no longer believe any thing that may be written or said against the Society of Jesus !" "He will return to us," remarked others. "He is too holy a man to devote his glorious life to an Order which has caused itself to be expelled by every government. Father Nicholas McCarthy deceived the hopes of the latter. He made his vows in the society, and died in it. On feeling his last hour approaching, he said :

"What a glorious day to die ! It is the Feast of the Recovery of the Holy Cross !"

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\* During twelve years he had contemplated this step of entering the Society of St. Ignatius.

The society had lost one of its members who, in order to obtain admission to a share of its holy poverty, had sacrificed all the attractions which birth and fortune could offer in the eyes of the world; and, at the same time, it received into its bosom another, whose name was blessed throughout the Pays-Messin, and who belonged to a family which boasted neither fortune nor nobility, except that of virtue, Nicholas Potot, who began life as a lawyer at Metz, then became a soldier of the republic, and, under the empire, was promoted to the rank of Chief of Battalion. In consequence of wounds received during his military career, he left the army, and offered up his remaining strength to the service of Almighty God. He became a priest, and ardently devoted himself to works of charity. This, however, did not satisfy the cravings of his heart; he felt a strong desire of leading a holier though not a less laborious life. He coveted the name of Jesuit, which impiety persecuted with such an inveterate hatred. He was, at the time, sixty-two years of age. He lived only four years in the society, and died at Metz, on the 2d of May, 1837. His death caused universal sorrow. The inhabitants of the city where he breathed his last, had admired and respected in him the magistrate, the soldier, the priest, the canon, and, lastly, the Jesuit. Under all these titles they paid him honor. The magistracy, the officers of state, the chapter, and the clergy of the city assembled around his mortal remains, which they followed to their last worldly resting-place. The sword of the valiant captain, and the epaulets of his higher rank, were deposited upon the coffin of the Jesuit, beside the stole and surplice of the beloved apostle. A detachment of the military escorted his remains to the tomb, and the mournful roll of the muffled drum was heard alternately with the solemn but sublime chants of the Church, while the crowds of poor, who had been

aided and comforted by the good Father during his ministry, evinced, by their tears and sobs, how heart-felt was their sorrow.

The Jesuits, who never permit themselves to be disheartened, were ever ready to respond to the call of the bishops, going wherever there was a probability of doing good. The ecclesiastical retreats, which had, unhappily, been much neglected, were actively resumed by the good Fathers, who, in their preaching, exhibited as much zeal as talent. Father de Ravignan, whom the élite of society at Paris had received with so much enthusiasm, at the Church of St. Thomas Aquinas, where he preached the Lenten sermons, in 1836, was called upon, in the following year, to deliver the conferences for men at Notre Dame. He was followed thither by all the most illustrious personages of the day. The combined talent of the bar and of the literati of Paris were to be found there, watching every word as it fell from the learned Father, and unable to detect a single expression which they could turn to account against that Order of which he was so bright an ornament. His former colleagues in the magistracy were aware of the great sacrifices he had made of a brilliant and glorious future, at the age of thirty years, to spend the remainder of his days, in poverty, humility, and obedience, in an Order which was subject to so much persecution. All these recollections appeared to be so many obstacles to his eloquent words reaching the hearts of his hearers. This sterility was a source of grief to Father de Ravignan, who appealed to Almighty God while accusing himself of being its cause. Then it was that Heaven was pleased to impart to him that salutary inspiration, the glorious results of which were seen each year. In 1839, he commenced a retreat for men, which he conducted during Holy Week. The fruits of this, his first mission, were so great for the glory of God, as to cause



him much hope for the future ; but, at the same time, it served to revive the hatred of the enemies of God and of His Church.

In 1840, impiety resumed its campaign against the Jesuits. They had recourse to the same weapons as heretofore, being unable to find any others. It was ever calumny and absurdity pushed to the very extreme.

The Jesuits allowed matters to take their course, confining themselves exclusively to accomplishing their one true end, the greater glory of God and the salvation of souls. In 1843, Father de Ravignan gave a retreat at Notre Dame during Holy Week, and, seeing the success he obtained, announced that there would be general communion on Easter Sunday for the men who should have prepared themselves, during the retreat, for their Easter duties. On this occasion, the number of communicants exceeded three thousand, and the number of converts was greater than that of any previous year. This triumph for religion, achieved by the ministry of a Jesuit, whom they persisted in designating the Abbé de Ravignan, was a check for the impious, who thenceforth redoubled their attacks upon the society. The fury of these infatuated minds was carried so far, that Father de Ravignan received orders from his Superior to refute the calumnies by which it was sought to defame the Institute of St. Ignatius. Then it was that appeared that remarkable work of the celebrated religious, entitled, *De l'existence et de l'Institut des Jésuites*. This was an epoch in the history of the world and of Catholicity. The Nestor of the Liberal party, the aged Roger Collard, an old professor, but little favorable to Christianity, thus wrote upon this subject to the illustrious Father de Ravignan, under date of February 15th, 1844:

“Your eloquent defense of the Institute of the Jesuits fully convinces me of the energy of that extraordinary society, and of

the power which it has exercised. Inasmuch as we may make comparison between things the most dissimilar, we may say that Lycurgus and Sparta, although as far removed as earth is from heaven, were the cradle of St. Ignatius. Sparta has passed away; the Jesuits will never pass away. They possess a principle of immortality in Christianity, and in the warlike passions of men."

This work demonstrated to the enemies of the Church, and of the Society of Jesus, that they were in the wrong, without, however, restraining the overflow of their hatred. Calumny, falsehood, and sarcasm still pursued the good Fathers. About this time, the Count de Chambord made a journey to England, and visited the College of St. Mary's, Oscott. No sooner did the fact become known, than the Liberal journals put forth statements to the effect that the legitimate heir to the throne of France had been received by the Jesuits with marked distinction. Doctor (now Cardinal) Wiseman, who was at that time President of the College, lost no time in giving a formal contradiction to this report, at the same time stating that there never had been any Jesuits at Oscott; but this contradiction was not published by the journals, through which the calumny had first been circulated.

At this time, also, appeared that infamous work, in ten volumes, "The Wandering Jew," from the pen of the impious Eugène Sue, that most immoral novelist and panderer to the lowest orders of society, who was so wanting in shame and common decency as to represent the Jesuits acting a most odious part in the ignoble scenes of his foul production. And, in order to make his Satanic pages accessible to all, he published them in the sheets of the *Constitutionnel*.

On the 27th of August, 1845, appeared the retraction of Martial Marcet de la Roche Arnaud, which increased the anger of the Liberals:

"I declare," said the repentant calumniator, "I declare solemnly, and in good faith, that I entirely disapprove and contradict all the writings I have ever published against the Jesuits, in 1827, 1828, and 1829—not that I deny having issued them, but I condemn them as the shameful fruits of a vengeance full of deceit; and as such, I now submit them, as I have long since done, to the censure of all, or, if may be, to eternal oblivion. ;

"I candidly declare, and it is with my own free will that I avow it, so as not even to admit of the least doubt, that it was party spirit that drew me into this scandalous affair of which the Jesuits have been the victims. It was that alone which suggested to me the extravagant horrors which I detailed to the public, and it was to the multiplication of these hideous falsehoods that was due a transitory popularity which these unfortunate publications obtained.

"I declare most emphatically, being sincerely grieved for what I have been guilty of, that, with as little good faith as truth, so soon as I had left the Order of the Jesuits, where I had received all the cares and attentions sincere friendship and paternal care could suggest, that I wantonly, falsely, and without provocation, heaped outrageous slanders upon them, by such base personal abuse, that, when I reflect seriously upon it, I am at a loss to conceive how a rational people could even tolerate them, or why they have escaped punishment at the hands of a wise and powerful government."

This evidence of repentance came at an unfortunate time for the quondam accomplices of the author—a time when they were leaving no stone unturned to inflict a final blow upon the Jesuits.

#### IV

EXTERNALLY, the Jesuits could not be distinguished from the secular priests. They had no particular dress; they possessed no colleges; they preached and heard confessions without the least attempt at ostentation; and yet, in spite of this inoffensive manner of living, they obstructed the government and interrupted its repose. It is true, the

Jesuits converted sinners, sustained piety, strengthened Christian souls, and protected them from the dangers with which irreligion surrounded them, and, therefore, it was of primary importance to be rid of them. The laws had no hold upon them. There was no tangible point upon which, with any semblance of justice, they could fasten an accusation. The government took upon itself to enact the part of Choiseul, by demanding the secularization of the French Jesuits. This negotiation was confided to Rossi. He at once proceeded to Rome on his mission, determined to return only as the vanquisher of the Jesuits.

Unhappily for his cause, Rome knew the Society of Jesus, and estimated its worth by its past glorious career. She had been witness of its many struggles, and its brilliant successes; she saw the ever-increasing number of its saints, its martyrs, and its heroes; she had kept count of its many illustrious members; she witnessed, on every side, the great works with which it had enriched the Church. In regard to the Jesuits, Rome had nothing to learn.

The diplomatist Rossi had calculated upon producing quite a different impression on the court of Rome. He had imagined that at the mere mention of France, so quick for revolutions, every thing would fall before him, and that he had only to speak with authority, in order to be listened to with submission. Disappointed in his hopes, he essayed intimidation. He declared that his government would have all the houses and novitiates of the Jesuits closed, after forcibly expelling their occupants, and that, in case the Pope persisted in his refusal, the same rigorous measures should be extended to all the religious congregations not authorized by the state. All this was to be done in the name of liberty. It was in the power of the Holy See to obviate this scandal, which would certainly tell against the clergy, and it was to be hoped that it would afford the

French Government the satisfaction of ordering the Jesuits to close their houses and disperse.

The petition of the diplomatist Rossi was duly acknowledged, but received no formal reply. He then resolved to try a master stroke. He threatened a schism in France, unless the Pope sacrificed the Jesuits. On the other hand—that is, if the Jesuits were, by command of the Holy See, compelled to quit France, at least temporarily—the government would guarantee entire freedom of education, as well as other points of importance to religion.

The reply of the Holy See was, that it could see nothing, in all that had been stated, of grave importance to religion. His Holiness called for proofs against the Jesuits, and demanded that evidence should be adduced upon which he could act; but this was precisely what these apostles of liberty could not produce. They could not substantiate any charge against the society; they had not been able to discover even a single circumstance which was, in any way, reprehensible. The Sovereign Pontiff had taken impiety by surprise. Rossi fell back upon the unpopularity of the Jesuits, and adduced, as proof, the noise, the clamor, and the invectives of the republican ministerial deputies, whenever the name of Jesuit was pronounced in the Chamber. He must, indeed, have been at a loss for evidence when he adduced this; but, for want of better, he boldly put it forth. The Holy See saw naught but the highest eulogium in such unpopularity. The Jesuits were popular with the Christians, who flocked in crowds to their sermons, and besieged their confessionals. They were unpopular with the impious only, and with those who were misled by the misrepresentations and calumnies, circulated so freely by the enemies of their Institute. Could the Holy See condemn the French Jesuits for such reasons? As for the schism, to which the diplomatist attached so much importance, the

Roman court considered such a thing impossible, and fully relied on the fidelity of the clergy, and of the sounder portion of the population, who were, moreover, tired out with so many intrigues and violent shocks.

The Ambassador, despairing of obtaining that which he had so imperiously demanded, modified his tone, and confined himself to urging some concession, no matter how slight, in order to save the dignity of his government. Gregory XVI, out of consideration for Louis Philippe, called together the Congregation, to whom he submitted Rossi's demands. They decided that the Pope should make no concession. According to its opinion, a government had no right to prevent those who desired it making vows, and living in a more perfect state; and when those vows were made, with the sanction of the Church, in an order regularly authorized by the Holy See, no government had a right to demand the annulling of the same. Private consciousness was not in its keeping. The bishops of France solicited from the Sovereign Pontiff the conservation of the Jesuits; their enemies, through the government, called for their annihilation. Which side deserved to be preferred? This was the only satisfaction Gregory XVI gave to Rossi. The diplomatist could not resign himself to a defeat. The abnegation of the Society of Jesus was known to him. It was to that he would appeal, through the intermediacy of the Abbé d'Isoard. The Pope would not sacrifice the society, hence the society should sacrifice itself. The Abbé d'Isoard communicated the demand of the diplomatist to the General of the Order, and Father Roothaan, to show some of that spirit of peace and conciliation which animates the Order of St. Ignatius, directed the superiors to cause a temporary dispersion of a part of the Fathers residing in the houses in Paris, Lyons, Avignon, and other cities.

The government of Louis Philippe did not so announce

the fact. The *Moniteur* of July 6th thus proclaims its victory:

"His Majesty's government has received intelligence from Rome. The negotiation with which M. Rossi was charged, has been entirely successful. The congregation of Jesuits will cease to exist in France, being about to disperse of its own accord. Its houses will be closed, and its novitiates broken up."

This falsehood called forth the most unbounded exultations on the part of the irreligious press. The columns of these journals were filled with blasphemies against the Church and its sovereign head. The episcopacy raised its voice against this delirium of impiety. One of the strongest defenders of the rights of the Holy See and of freedom of instruction, Monsigneur Parisis, Bishop of Langres, now Bishop of Arras, after having recalled attention to the protest of the French episcopacy in favor of those Jesuits whose total destruction was now insisted on, added:

"The Jesuits, we are aware, were greatly rejoiced and grateful for these sentiments and expressions; but, at last, they were made to believe that this generosity of the episcopacy in their regard was imprudent; that, in accepting the support of the bishops, they seriously and undoubtedly compromised their protectors, and, with them, religion itself.

"We may, undoubtedly, characterize these representations as false, and feel sorry that the leaders of the society should have believed them; but, as soon as it is admitted that they entertained this conviction, must we not admire the step they have just taken?

"This sacrifice, so quickly and so freely made, does it not reveal, unmistakably, the purity of their intentions, their love of peace, their exalted sentiments, and their readiness, at all times, to devote themselves to the public weal. Can those who, for years past, have accused, injured, and menaced them, produce similar examples? All the verbal compliments, all the published eulogiums of their friends—are they equal to the glorious justification which a like sacrifice establishes?"



At Rome, the news published in the *Moniteur* called forth general indignation. The Pontifical court was loud in its denunciation of the glaring falsehood. Rossi declared that he had communicated the facts as they occurred, and threw all the blame upon those who had falsified his dispatches. The embassy was held responsible for the misrepresentation, and called upon to make reparation for the injury done the Society of Jesus; for the Sovereign Pontiff, not having made any concessions to its enemies, naturally felt his dignity wounded by the offensive article in the French official journal. He wished, at the same time, to give renewed assurance to the Jesuits of the feelings he still entertained toward them.

All these negotiations had excited the public mind. The Cabinet of the Tuilleries possessed no direct dispatches proving the participation of the Holy See in the dispersion of the Jesuits, and it was sorely in need of something to show as a foundation for the article in the *Moniteur*, in case—which was very likely—it might be questioned on the subject at the opening of the Chambers. A means of escape was soon devised. In the month of September, the Minister wrote to M. Rossi, congratulating him upon the success of his negotiation. At the same time, he tendered his thanks to the Pope and Cardinal Lambruschini for the service they had rendered France by ordering the Jesuits to disperse. The Minister hoped, even calculated upon finding, in the official answer, something that might be interpreted as a proof of the intervention of the Pope in this matter.

Gregory XVI and Cardinal Lambruschini, Secretary of State, at once perceived the trap that had been laid for them by the French Government. Both one and the other concluded that the Cabinet of the Tuilleries should be satisfied, at least, on one point. It should receive an au-

thentic dispatch from the Secretary of State. The Cardinal, therefore, replied to the Minister :

His Holiness is greatly surprised at the thanks addressed to him and to his Minister, as he has made no concession in regard to the Jesuits. Had His Holiness taken any action, he could only have done so in conformity with the sacred canons. If the government of His Most Christian Majesty has any thanks to return, it is to the General of the Jesuits that he must address them; for, without command or counsel of the Holy See, he saw fit to adopt such measures as might extricate the government of the King from its embarrassments. His Holiness, under these circumstances, admires the discretion, the sagacity, and the self-devotedness of this venerable chief of the society, and hopes that, after the great sacrifices the French Jesuits have made, in the spirit of peace and conciliation, His Majesty's government will accord them protection."

This was all that Louis Philippe and his Ministers could obtain from the Roman court. Thus, as Rossi had anticipated, he was called upon to answer on this subject, at the opening of the session of 1846, and he found himself compelled to admit his defeat. This, however, did not prevent the Liberal press from claiming a triumph

## V.

ON the 17th of February, 1832, at an early hour of the morning, a feverish excitement was perceptible among the simple inhabitants of a little Portuguese town in the Province of Beira, Estremadura. Happiness beamed from every countenance, every heart was beating for joy. Old men lifted their hands and eyes to heaven, while they shed tears of consolation and gratitude. The young were impatiently waiting the signal for departure. All were clothed in their gala dresses, and in every house, rich or poor, preparation was being made for a holiday of unusual

rejoicing. About half-past nine o'clock the signal is given, the bells of the churches sound their merriest peal, and the entire population hastens to join the clergy, the religious orders, and the confraternities, which, preceded by their crosses and banners, and followed by the magistrates and military, direct their march through the principal thoroughfares of the city to the hotel where distinguished travellers were in the habit of alighting. As the head of the procession reaches the place, two strangers issue forth; the ranks open to receive them, and, chanting the *Benedictus*, escort them to the parish church, whence they had started.

The two travellers, who were thus so solemnly greeted, seemed to bear the triumph with resignation rather than exultation. To see them so humble and modest, no one would have supposed them the objects of such an ovation. They were religious, of grave but amiable countenance, with eyes suffused by emotion, and apparently absorbed in thought. Nor was there need to be surprised at their abstracted appearance; for these religious were Jesuits, and the town which received them with joyful acclamations was Pombal—Pombal, the marquisate of Sebastian de Carvalho, the unrelenting persecutor of the sons of Ignatius—Pombal, the place of exile where that wicked Minister had passed the last years of his life, and where he died, disgraced by the King, despised by the nobles, and hated by all. It was Pombal which, by this religious and popular reception, this holiday, bright and joyous as a family feast, celebrated the return of the Jesuits to the diocese of Coimbra, where they had always been so tenderly loved and revered.

In the month of December, 1830, the government had restored to the Society of Jesus the College of St. Anthony, so full of sweet recollections.

“St. Francis Xavier had not lived there,” says Father Delvaux, in his correspondence; “but it possesses a monument which leads us to think that it was he who had there established our Fathers. In the interior of the garden, on the flank of a mountain, that of the Castle of Lisbon, in a part which, in the time of the saint, must have been very solitary, in a grove of olives, there is a little ruined chapel, built by our Fathers in honor of the Apostle of the Indies, on the spot where he was accustomed to retire for prayer. As you may well suppose, we lost no time in restoring it, and, on the 2d of December, we had the happiness of celebrating mass in it, and of giving communion to all the members of the college. The chapel being too confined for solemn functions, we celebrated the high mass and vespers at the college church, where we heard a most touching sermon by a former bishop of Cochín. Such moments are worth recollecting.”

The Fathers had reaped such happy results from their apostolic zeal, that the Patriarch of Lisbon gave them a public testimony of his admiration and gratitude. They received many postulants; their number increased, and the Bishop of Coimbra solicited their return to his episcopal city. He applied to the government for the restoration of their former college in Coimbra, once so celebrated. The Archbishop of Evora, the Director of Schools, supported the application, and, on the 9th of January, 1832, Don Miguel signed the decree of restoration.

On the 14th of February, Father Delvaux, the Superior, with Fathers Palavicini, Ponty, and Martin, accompanied by two Brothers, started for Coimbra. The bishop had ordered his clergy to receive them, on their passage, with all possible honor, to make up for the ignominy which their former brethren had received under the detested government of Carvalho, and the clergy, the magistrates, the people, hastened to comply with the invitation, for this reparation was their ardent desire. Pombal was the first parish of the diocese on leaving Lisbon, hence it was

the first to make the ovation. But let us hear Father Delvaux as, in a letter dated March 6th, 1832, he expresses the emotions which he experienced in this striking manifestation of Providence :

“We were received with the ringing of bells, complimented, and escorted by the principal curate and all the clergy. The church, where two of our Fathers went to say mass, was lighted up as for a great solemnity. As for myself, moved by feelings which I can not express, I had stolen away, with a Father and a Brother as companions, and had hastened to the church of the Franciscans, to offer up my prayers by the tomb of the Marquis; but the unfortunate man has no tomb. Not far from the high altar was a bier, covered with a sorry pall, on which, the Father-Guardian told me, the coffin of the Marquis still remained. Since May 5th, 1782, he has waited in vain for the rites of sepulture.

“I can not tell you what I felt in offering up the victim of propitiation—the Lamb of God who prayed for his executioners—for the repose of the soul of Sebastian de Carvalho, Marquis de Pom-bal, present before me. Fifty years had he been waiting there for the return from exile of the society which he had so cruelly banished, and the restoration of which he had himself predicted.\*

“While I was fulfilling this pious duty, the triumph which they wished us to share, or, rather, endure, was resounding through the city and environs. All the bells were ringing their loudest, and a procession came to escort our Fathers to the church, which was brilliantly illuminated. It was like a dream.

“It is with truth, then, that I can say that the first thing done by the society, on its solemn reëntrance into Coimbra, was to celebrate a requiem mass, *presente cadavere*, for the soul of him who had proscribed it, and in the very place where he had spent the last years of his life, himself proscribed, exiled, and condemned to death. What a chain of events was necessary to bring about

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\*After having imprisoned a part of the Fathers, and ignominiously expelled the others, he remarked : “The society will one day return, but will find it difficult to rebuild its nest.” The details which we have given above are taken from authentic documents, for copies of which we have been indebted to Rev. P. de Montezon.

such a coincidence! When I had left Pombal, I scarcely knew whether it was a dream or a reality. That bier, that name, Sebastian, pronounced in the prayer! the parish bells ringing for the return of the Jesuits—all at one and the same time! I believe that I shall never forget it!”

Can any thing be more beautiful, more sublime, or more touching than the heroic generosity of those sons of Ignatius, eluding the triumph prepared for them, to go and pray by the deserted remains of him who was their most cruel and unscrupulous enemy, their most relentless persecutor? It is one of the brightest pages in the glorious history of the Society of Jesus.

And now shall we explain the reasons for this long delay in the funeral obsequies of Pombal. It is one of those events so striking in its lessons that it can not be passed over in silence.

In the time of his power, Sebastian de Carvalho was the enemy of the old nobility, because it surpassed his own family in distinction and ancestral honor. The Marquis Ponte de Lima was one of the victims of this jealousy, and expired a prisoner in the fort which guards the entrance to the Douro. The son demanded the body, for interment in the tomb of the family in the Church of St. Laurence. Pombal refused! “He who dies in the royal disgrace does not merit such honor,” said the barbarous Minister. On the death of Joseph I, the royal disgrace fell upon him who, but the day before, was so insolent in his power, and the Marquis Ponte de Lima succeeded him in the ministry.

Five years later, the aged Pombal expired, leaving orders that his remains should be transported to Oeyras, and there buried with the rest of his family, in the Church of *Nostra Senhora das Mercês*, where a magnificent tomb had been previously erected for him. But when his son sought the required permission for his re-

moval, Ponte de Lima had his turn—he refused. The hatred incurred by Pombal, in his lifetime, was so lasting and intense, that, for several years, the government opposed the removal of his remains, which lay there in a corner of the Franciscan church, waiting in vain for the sepulture which was so pitilessly refused; and when, as time passed by, the hatred diminished, it came to pass that the body was forgotten, apparently, and waited, still waited.

This is an historical fact

This forgetfulness might seem incredible, did we not remember how Providence orders events. The remains of this implacable enemy of the Church and of the Society of Jesus, lying there deserted, covered by an old pall, worm-eaten and covered with dust; those Jesuits coming, as it were, accidentally, to offer the holy sacrifice upon the abandoned corpse of their executioner; these are events where the finger of God is seen! His Providence is there, and its lessons are admirable! The Society of Jesus only gives a new proof of its love for its enemies, but that proof is sublime! \* This is the vengeance which pleases the hearts of those Jesuits, who, for three centuries, have been the bugbears of *little men* and *great children*.

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\* The prayers of the Society of Jesus, doubtless, procured the conversion of their persecutor in his last moments, for the Bishop of Coimbra, released from Fort St. Julian, where he had been incarcerated, on returning to his diocese, in passing through the town of Pombal, saw the humbled Minister prostrate himself at his feet, suing for pardon, and shedding a flood of tears, which must, indeed, have been bitter. Strange to relate, Pombal possessed two magnificent reliquaries containing, the one, a relic of St. Ignatius of Loyola, the other, one of St. Francis Xavier, which he kept in the private chapel of his palace at Lisbon. These were always preserved in the same place, where, on their return, the Jesuits had the opportunity of seeing and honoring them.



After the Fathers had said mass in the parochial church of Pombal, they were escorted by the clergy to their hotel, amid the serried crowds of people. The humble religious thought that, in leaving the town, they would escape these embarrassing honors, but they were mistaken; for, wherever they went in that diocese which had so long desired them, their journey was a triumphal ovation. The same night, at Condeixa, they found the Archbishop of Evora, who had come forth to meet them, and be their escort to Coimbra, from which they were distant two leagues, and where they made a solemn entry on the 18th of February, the feast-day of St. Theotonio, patron of the city and diocese. This entry was, indeed, solemn, having been arranged by the Archbishop of Evora, the Bishop of Coimbra, the Chancellor of the University, and the Abbot of the great Monastery of Santa-Cruz. It was to the church of this monastery that the Jesuits were conducted on their arrival, escorted by the prelates, the clergy, the civil and military authorities, and an immense crowd, eager to see and contemplate those whose former brethren had been the honor and glory of the place. After their visit to the church, the Fathers were installed in their own residence.

Father Roothaan, on learning the brilliant reparation which had thus been tendered to the society, on its return to a diocese where it had left such glorious and touching mementos, wrote to those who had been the recipients of the ovation: "*Hosannas* to-day; be humble! To-morrow, perhaps, it will be, '*tolle, crucifige.*'" The advice was prophetic.

Don Pedro was contesting the throne with his brother, Don Miguel. To raise an army, he had collected all the exiles of Europe, then very numerous, all outlaws from justice, all the vagabonds of every race and nation, who only asked for pillage, and who would recoil from no excess. The

war, like all other civil wars, was terrible in its immediate consequences, as in the divisions which it caused in families. To this scourge was added another, the cholera, which raged with desolating effect throughout the country. Fear seemed to paralyze the energies of the people; rich and poor seemed equally powerless in presence of so many dying and dead around them. The Count and Countess of Oliveira were among the first victims of the epidemic.

The Jesuits hasten to the scene of suffering. They are found in the hospitals, in the prisons, in the hovels of the poor, wherever there are sick to relieve, or dying to save for eternity. For six long months they devote themselves, night and day, with an inexhaustible charity, an indefatigable zeal, an heroic abnegation. At Coimbra, the typhus fever succeeds the cholera, and attacks all the Fathers in their incomparable charity. Two succumb to the disease; they are Fathers Francart and Namkin.

The war still continued between the *Pedristas*, or Constitutionalists, and the *Miguelistas*, or Royalists. The Jesuits held themselves aloof from both, and prayed for all. On the 24th of July, 1833, the army of Don Pedro entered Lisbon, and its general, the Marquis de Villafior, assured the Jesuits of his protection. Don Pedro had already written to them, asking them to espouse his cause, and to deliver to him Lisbon and Coimbra. As the price of their coöperation, he promised the reëstablishment of the society throughout the kingdom, the primatial Archbishopric of Braga,\* the spiritual direction of his daughter, the Queen Donna Maria II, and, besides, wealth, credit, and whatever else they could require. It is clear that he did not quite understand a Jesuit after the fashion of St. Ignatius; he only knew him as painted by the Liberals.

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\* M. Crétineau Joly says *Prague*, but this must be a typographical error.

The letter of the Prince had not yet been sent to the Fathers, when it was rendered useless by the capture of Lisbon. Nevertheless, persuaded that he could have no better mediators between himself and his brother, Don Pedro tried to conciliate them, and attach them to himself. The Duke of Palmella promised them the favor of the government, if they would remain in the capital, and not take refuge in the interior of the kingdom. The Jesuits answered that they were in Lisbon and Coimbra by order of their General, and that force alone could prevent them from remaining. This calmed the fears of the Prince, and the Duke of Terceira joined his promises of protection to those of the Duke of Palmella. But Don Pedro had opened the doors of all the prisons, and the undisciplined bands of foreigners under his standard, seeing themselves so reinforced, carried death and devastation into every quarter of the unhappy city. The only power capable of arresting these disorders lay in the army of Don Miguel.

On the 29th of July, the *Pedristas* suddenly made a descent on the house of Saint Anthony, with savage cries of death and pillage. They penetrated to the interior, forced the doors, insulted the Jesuits, and were about to lay violent hands on Father Moré, when suddenly one of the party seized him with one hand, while with the other he beat back his companions, and then, casting himself at the feet of the religious, exclaimed, "Father, you are my benefactor; to you I owe my life, which you saved while I lay in prison!" The *Pedristas*, touched at the sight of this spectacle, withdrew, full of respect for those Jesuits, whom, a few minutes before, they had devoted to death.

Order was not easily restored under the sway of the Constitutionals. The revolution was too much for Don Pedro, and that unhappy Prince saw himself obliged to sanction, daily, the most crying injustice and the most

shameful iniquity. By his orders, Cardinal Justiniani was commanded to leave the kingdom within three days, and all relations with the Holy See interrupted. The Oratorians were expelled from their houses, priests were murdered, convents profaned, and churches were pillaged. The Jesuits continued to refuse a share in his political views. They rejected his propositions and his conditional promises; they were treated as enemies, and were saved from death by an Englishman, who received them on board his vessel. Those of Coimbra, as well as they of Lisbon, remained faithful to the Holy See. The Constitutionalists saw, in their fidelity, the reason of the resistance of the other religious orders, and Don Pedro decreed their expulsion on the 24th of May, 1834.

They were conducted on foot from Coimbra to Lisbon, a distance of forty leagues, treated like malefactors, guarded by a detachment of soldiers, who could not refrain from tears, and surrounded, in every town which they traversed, by a weeping crowd, who, on their knees, begged a farewell blessing. Father Roothaan had truly said, "To-day, *hosannas*; to-morrow, *tolle, crucifige*." The road on which they now walked as criminals, had seen them pass in triumph, but two years before.

Arrived at Lisbon, by a refinement of cruelty worthy of a revolutionary government, they were to have been confined in Fort St. Julian, which had been the living tomb of so many of their holy predecessors. Providence ordered it otherwise. We have seen that the Provincial of France had placed this little colony of laborers under the protection of the great Apostle of the Indies. Father Delvaux shall tell us the result of his powerful protection:

"On the 24th of July, 1833, the day on which Lisbon was captured by the army of Don Pedro, being caught unprepared in that city, and being responsible for the safety of the Fathers and novices, I addressed myself to a pious and noble lady, whom Provi-

dence—let me say St. Francis Xavier—had established close to our residence, in readiness for this occasion. This is not conjecture; it is history.

“There was only a partition-wall between our garden and that of the palace of the Marquis of Ponte de Lima, and at the bottom of the alley which bordered the College of St. Anthony, our back entrance confronted that of our neighbor’s garden. I went to ask the Marchioness, for she was a widow, to receive that same night all the inmates of the college. The Marchioness, and all her family,\* showed the greatest willingness, and a charity which was altogether religious, and the transfer was accomplished before nightfall. We were scarcely established in our refuge, when the noble lady went to seek a magnificent reliquary, around which she caused candles to be lighted, and then kneeling down, invited us to venerate St. Francis Xavier, and to entreat his protection for Portugal. It was a relic of the Saint, and one of the most valuable that exists. I have seen none so large, excepting the arm which is preserved at the Gesù, in Rome. The pious Marchioness would then have me bless her and all her family, with the holy relic. I did so, and I blessed, too, that other family there present—the family of the Saint himself—and with what feeling, you may imagine more easily than I can express. Up to this time we had remained in ignorance of this treasure, at our very gates. We were to know it only in the hour of peril; and we love to think that our dear Saint was there to save then, and during a whole year of revolution, his brethren of Lisbon and Coimbra. By the downfall of the government, which had recalled it, the society fell at once under the old law of proscription, by which any one of its members found within the boundaries of Portugal, was condemned to death, and yet not one hair of our heads was lost.

“We owed a great debt of gratitude to this family, the manifest instrument of Divine Providence in our regard, and, in token of our sentiments, we determined to offer them our precious painting, entreating that it might find a place beside the relics which we had been allowed to honor. It was an act of gratitude, but it was, also, one of deep and tender devotion to the portrait of our Father, which we saw exposed, like ourselves, on a troubled ocean, of which no one could see the shore. It had not left us; we had carried it

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\* Her eldest son was serving in the army of Don Pedro.

in our hands from our college to the palace of the Marchioness, and we placed it next to the blessed relics. It was there that we took a farewell embrace of each other before separating on our different roads to exile. That day was the festival of St. James, the patron of Portugal as well as of Spain. Not twenty-four hours after our departure, the Marchioness received an *order inviting* us to retire to the Convent of St. Dominic, which, as was afterward seen, was to have been our prison. St. Francis Xavier would not have it so, at least for that portion of his family."

These letters, of which we have here given some extracts, were not intended for publication. Written in the language of the heart, they show us the Jesuit as he is, and not as he is represented by the enemies of the society.

## VI.

SPAIN was in as great a ferment as Portugal. At his death, Ferdinand VII had willed the crown to his daughter, in spite of the Salic laws, which called his brother, Don Carlos, to the throne. The latter took up arms to sustain his rights, while the adherents of Queen Christina rose to defend those of Isabella. The last admitted to their ranks all the revolutionists of Europe, by whom they were soon entirely controlled. It was no longer the Queen dowager who ruled in the name of her daughter; it was the revolution. Clubs were organized, the press declared free, and the coalition against the Church made alarming progress.

The Jesuits foresaw the approaching storm without the hope of withstanding it. They soon learned that the secret societies had decreed the destruction of all religious orders, and the death of their priests, commencing with themselves. To inaugurate this plan, a pretext was needed. The cholera supplied the want.

On the appearance of this terrible scourge, the Queen had taken flight, closely followed by the philanthropic apostles of liberty, and the people, seeing themselves

abandoned by those who owed them protection, gave themselves up to the most frantic terror.

This was the auspicious moment. The demagogues set afloat those same absurd reports which had been so frequently employed against the Jesuits. The Carlisle, the monks, and especially the Jesuits, were accused of poisoning the fountains. It was the second edition of the fable invented at Paris in 1832. The police arrested some children who were throwing poison in the streets by the handfuls.

"What are you doing there?"

"Amusing ourselves."

"At what?"

"Scattering this powder in the street."

"Where did you get it?"

"From the Jesuits."

"And who told you to make this use of it?"

"The Jesuits."

The inquiry was made in such a tone as to arrest the attention of the passers-by and of the occupants of the neighboring shops, so as to excite the indignation of the populace. During the night of the 16th of July, the revolutionary agents put in circulation the most fearful rumors. They pretended to have found papers full of arsenic in the public fountains, and showed some packages in proof of their assertion, while the children, who were accused of placing them there, asserted that they had received them from the Jesuits. The proof was complete; the Jesuits wished the death of the people.

The excitement continued. It was necessary to believe, or affect to believe, those Fathers so beloved, so revered, guilty of the odious charge, or to run the risk of the death which the authorities declared them to have merited. The frenzy increased with every hour, until men were beside themselves with terror, and, on the 17th, at three



o'clock in the afternoon, the mob, in conjunction with the national guards, ran frantically about the streets, shouting, "*Poison! Death to the Jesuits! Long live the Republic!*" The doors of the Imperial College, closed by order of the Superior, fall beneath the axes of the assailants. Some of the Fathers escape; others take refuge in the private chapel, and prepare for the death which seems to await them. They hear the shouts of the "*descamisados*,"\* "*Death to priests and monks!*" "*Hurrah for liberty!*" while their leaders suggest even more: "Down with religion! Down with God! Death to all priests, monks, and Jesuits, and hurrah for hell!"

The mob pauses, as if, in those cries, they had, for a moment, glanced to the very depth of the abyss into which they are plunging. The *descamisados* see that there is no time to lose. They attack, at once, the church and seminary. Some shots are heard, and the leaders exclaim, "The Jesuits fire on the people! Death to the Jesuits!" At these words, the mob, throwing aside all doubt and hesitation, is seized with a vertigo. Drunk with fury, and thirsting for vengeance, it clamors for the blood of the Jesuits.

During this horrible tumult and these sacrilegious shouts, the students of the college were assembled around Father Edward de Carassa, in the common hall, where, weeping and praying, they awaited their death. The ruffians made their appearance, and a general cry of alarm was heard from the children. A national guard—perhaps himself a father—reassured them, saying that no harm should be done to them, and that not a Jesuit should bleed until the students were all removed; but the

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\*In France, the radicals of '93 called themselves *sans-culottes* (breechless); in Spain, they went further, and styled themselves *descamisados* (shirtless.) Our readers must excuse the expressions—we are not inventing, we are only writing history.

*descamisados* laughed at such fine feelings, and at once stretched the Brother-coadjutor, Juan Ruedas, a lifeless corpse at their feet. The Prefect of Studies, Dominic Barran, was killed in the very midst of his pupils. Fathers Buxons, Gamier, Sancho, Casto Fernandez, Urreta, and Barba also fell victims to the popular frenzy.

The blood of so many martyrs had not satiated their thirst. More was required. They seized Father Jose Fernandez, cut off his cheek and one of his ears, and dragged him through the streets, with blows and insults, to which the holy religious responded only by prayers for his assailants. Father Celedonio Unanue was about to undergo the same fate, but one of the mob thrusting at him with his bayonet, the blow turned aside, and the intended victim was seized by a compassionate soldier, carried off, and rescued from certain death. At Father Sauri the stroke was better aimed. His soul fled to heaven.

Father Artigas, Brother Manuel Ostolosa, and the Scholastic, M. Dumont, were shot down at the doors of the college, and their naked bodies exposed to the licentious gaze of a drunken mob.

Nor were these crimes and sacrilegious murders sufficient for these ruffians. They rushed pellmell into the interior of the building, and penetrated to the domestic chapel of the Imperial College. In that chapel there was a young Jesuit, Juan-Gregorio Muñoz, a brother of the Duke de Rianzares, the husband of Queen Christina. He had taken refuge there, to pray, with his brethren, in expectation of their common fate. A *descamisado* was searching for him, and said to Father de Carassa:

“If you will give up Juan-Gregorio Muñoz, you shall all receive better treatment.”

The young Jesuit, hearing his name pronounced, stepped forward, and the radical, recognizing him, said, “Do not be afraid; I am here to save your life. I owe mine to

your brother, and am delighted to be able to discharge the debt."

"I shall never desert my brethren," said the intrepid youth. "*Save* them with me, or with them *kill* me. Our fate is the same."

The massacre was so well concerted that the murderers did not advance. They waited there in front of their victims for the signal of death, which their leader himself seemed to expect from another. All at once, one of the Queen's life-guards appeared, with an order to stop the butchery, and Don José Martinez de San-Martino, the Captain-General, without being moved by the carnage which he had traversed, without addressing a single reproach to the assassins of so many martyrs, addressed the Fathers with words of outrage, charging them with having empoisoned the public fountains. In turning aside, he pointed out to the *descamisados* a little vial which lay in his way, and saying that it contained some virulent poison, claimed it as a convincing proof of the guilt of the Fathers; but one of them cried out:

"That vial belongs to me. It dropped from my pocket, and its contents are so harmless that, if you will return it, I shall gladly drink them off before you."

Don Martinez turned pale with confusion, restored the vial to the claimant, without exacting the proffered test, and withdrew, giving the radicals full permission to continue their work of sacrilegious devastation. Murder, indeed, was forbidden, thanks to the noble heroism of the young Jesuit, brother-in-law to the Queen, but the assassins compensated themselves by a wholesale pillage and destruction. This series of horrid deeds commenced at three o'clock, and not before seven did an armed force interpose to arrest the mob and suppress its violence. The sanguinary crowd were so well organized that they stopped at the word, and turned their steps to the convents of the

Franciscans, the Dominicans, and the Fathers of Mercy, where they renewed the same deeds of fury, without fear of interruption from the authorities. After having murdered fifteen Jesuits, it succeeded in slaying seven Dominicans, forty-four Franciscans, and eight Fathers of Mercy, by the sword, by fire, by drowning, or by precipitating them from the roofs of their houses to the paved streets beneath.

On the 19th of July, 1834, after the funeral of the martyred victims, Madrid seemed stupefied at sight of the sacrilegious horrors which had been perpetrated in so Catholic a city. It could scarcely credit those sixty-four victims of the insane hate and inhuman ferocity of the *descamisados*. It mourned over such a disaster, such a ruin, and it mourned, alas! over the future, for it believed in Divine justice, and it felt itself guilty!

On that same day, the 19th of July, a royal decree appeared, announcing that henceforth all tumults should be put down by severe measures and rigorous chastisements; Don Martinez was dismissed, the most reckless of the *descamisados* were arrested, peace was to be restored, and every thing went well—for the revolutionists. This party wished the abolition of the religious orders. It had needed a pretext, which was now at hand, for it could prove their unpopularity by the massacres of July 17th, 1834. The monastic orders were possessed of property, by means of which the partisans of liberty could be made rich. It was very desirable to suppress the proprietors, and secure the property. On the 17th of July, 1835, the Society of Jesus was abolished throughout Spain by a royal decree, which assigned no reasons, political or religious. The confiscation of its property was the all-sufficient ground. Several Fathers took refuge in the other provinces of the Order. Some retired to Loyola, the only house which was left in the possession of the sons of

St. Ignatius of Loyola. Guipuscoa was occupied by the Carlists, and the *descamisados*, having, therefore, no authority over the birthplace of the holy founder, the society was enabled to establish itself therein, collect recruits, and open a novitiate. The civil war rendered the Jesuits still dearer to the Carlists, whose sick and wounded they nursed, consoled, encouraged, and prepared for death. Father Onnanc was confessor to Don Carlos. Father Puyal, charged, in 1824, with the education of his eldest son, never quitted his side. These two Fathers were always at head-quarters, to the great joy of the army.

When it became necessary for Don Carlos to leave Spain, the Society of Jesus reaped the consequences of his favor. It was suppressed in Guipuscoa, and the college and novitiate were closed; but, by a special disposition of Divine Providence, the fine residence of Loyola was preserved to it, where some of the Fathers have always continued to reside, the hopes and pledges of a brighter future.

## VII.

IN Belgium, the society was in a prosperous condition, and it was obliged to increase the number of its colleges and to open a novitiate. It soon obtained entrance into Holland, where the sovereign of that kingdom permitted it to open two seminaries for Catholic youth. In 1835, through the zeal and efficient aid of M. Dubois-Fournier, it opened the celebrated College of Brugelette, near Ath, where the most distinguished French families sent their sons to be educated. The government could oblige the Jesuits to close their colleges in France, but it could not prevent parents from sending their children out of the country to Passage, Friburg, and Brugelette. In 1845, the society numbered, in Belgium alone, four hundred and fifty-four, Fathers, Scholastics, Brothers, and Novices.

In England, where persecution no longer restrained their

zeal, the Jesuits had considerably increased the number of Catholics. In 1835, they had already erected eleven churches. They were soon allowed to engage in public education, but with prudence, and, in 1841, they opened a college at Dublin, under the patronage of St. Francis Xavier, whose name it bore.

In Austria, supported by imperial favor, they worked with greater freedom. The bishops sought their assistance, with an eagerness to which they could not always respond according to their desires. They occupied the principal pulpits, where they were listened to by the most influential members of society; they were in the hospitals, visiting and consoling the sick, encouraging and strengthening the dying; they were in the prisons, soothing the desperate and bringing the guilty to repentance; they were in every place where there was good to be done or glory to be rendered to God.

In 1831, the cholera broke out in Galicia, and swept off ninety-seven thousand inhabitants. Although the Jesuits had devoted themselves there, according to the wont of the sons of Ignatius, in every public calamity, only one fell a victim to the fatal epidemic—Father Kisielewicz. While tending some soldiers struck down by the disease, he himself was attacked, in the midst of his beloved patients, and took his flight to heaven. This providential immunity from the contagion was thus alluded to by Father Passerot, Vicar-General of the Redemptorists in Austria, in a letter to Father Nisard

“I congratulate you, Reverend Father, and all your holy society, on the marked protection accorded to you, by Divine Providence, in the calamity which has afflicted your country, and is now threatening ours. But was it not proper that the exterminating angel should respect the name of the Lamb, which you bear, as much as of old he did the blood which was His type?”

Providence had a different trial in store for the society. On the night of the 3d of May, the lightning struck the College of Tyniec, which was consumed with fearful rapidity. The citizens recognized but one evil for themselves in this calamity, and that was the withdrawal of the Fathers. They saw that the Jesuits, deprived of their residence, would be obliged to seek another resting-place, and this was a sacrifice which they could not accept. "The cholera has impoverished us," said these simple souls; "but the Jesuits love poverty, and, loving us, will share with us the little that is left. Having had part in our tears and our sufferings, they will partake of our wretchedness until we can build for them another college." They cast themselves at the feet of their beloved Fathers, imploring them to remain. Such simple love could not meet with a refusal.

In 1833, the Archduke Ferdinand visited their different houses, expressing his gratitude for their devotedness, and assuring them of the continued favor of their Emperor. In the following year, His Imperial Majesty augmented the number of their colleges, and added five thousand florins to the sum allotted to them by the state.

In Switzerland, they were unmolested, notwithstanding the fermentation caused by the radical faction. Young Switzerland, as the more advanced of the party were called, strove its best to propagate communistic doctrines, and sometimes, by pillage, reduced them to practice. In 1843, during the vacation, one of the Jesuit pupils, allowing himself to be led away by this party, took part in the sacking of the presbytery at Ardon. The authorities of the college were informed of this conduct, and, on his return, at the commencement of classes, refused him admission. The indignation of the Liberals was instantly enkindled against those who were capable of such injustice to one whose only fault was a disregard for the



proprietary rights of others. Complaints were made to the magistracy, which was entirely in the hands of the radicals, and the Jesuits were invited to quit the Valais, there being, unfortunately, no reasonable pretext for enforcing their departure. The invitation was not entertained. They were then required to submit to governmental inspection; but this, too, was refused. Young Switzerland had recourse to violence. It rose in arms, and, on the 23d of May, 1844, it marched on Sion, to the cry of "Death to the Jesuits!" But the people had received intimation of their projects, and were prepared to receive them.

At the command of M. de Courten, their leader, the Sionnese rushed to the encounter, with cries of "Hurrah for the Jesuits!" and drove the radicals back as far as the defile of Trient. There a final combat was commenced, which terminated in the complete defeat of the radical forces. In Switzerland, as elsewhere, the Jesuits were only the pretext. Such is the admission of a radical journal, in 1845: "No doubt, the Jesuits are our worst enemies; but our victory would not be complete, even though we succeeded in destroying the last of the sons of Loyola. There is another power that desires our ruin, and would wish to bind us with chains. That power is the Papacy!" It was, then, the Catholic Church which was in question; and so they attacked her van-guard, and diatribes, calumny, and scorn were heaped on the Society of Jesus. Civil war came to the assistance of these means; for the Catholics took up arms, and met force with force. The radicals hoped that parents would recall their children—that no mother would allow her son to remain in a country in the throes of civil war. In this they were mistaken. More than one mother had the courage to write to her child: "If the Jesuits are attacked, you must defend them; if they are expelled, you must follow them."

On the 20th of July, 1845, the leader of the Catholic party, Joseph Leu, was murdered in his bed. The radicals, stung by their defeat, avenged themselves by assassination, and then spread the report that the Jesuits had killed their chief, or had persuaded him to allow himself to be killed, in order to cast odium on the radicals, and to exasperate the Catholic party against their antagonists. But the real murderer, Jacob Muller, was discovered, and, after confessing his crime, expired on the scaffold, on the 31st of January, 1846.

The King of Piedmont continued to favor the society. The College of the Nobles, at Turin, had only its chapel, no church being attached to the institution. The King restored to them that of the Holy Martyrs, which, formerly theirs, had become a parochial church since the suppression of the Order. The adjoining house, once their college, was also returned to them. The University of Genoa had taken possession of the old college of the society in that city. Charles Albert wished it to revert to its ancient owners, but there was no end to the objections and difficulties which this proposition excited. The University found itself too comfortably lodged to be willing to turn out in favor of a society which it regarded in the light of a dangerous rival. The King, appreciating the motive of the opposition offered by the University, solved the difficulty by saying: "Since I can not find a house in Genoa for the Jesuits, I shall give them my own; to that no one can object." Accordingly, the Doria-Tursi Palace, called *Palazzo della Regina*, was placed at the disposal of the Fathers.

The University was foiled, and the revolutionary party thought it prudent to wait, and, in the mean time, to work secretly to their end. The usual methods were employed. The Jesuits were said to have the Ministers under their thumb; they governed, they directed every thing; the

King would not see, and when, at last, he should open his eyes, it would be too late. Charles Albert let them say on; but, finally, yielding somewhat to external pressure, he listened to the party of Italian independence, which daily gained ground, and sought to lead the monarch in their own favorite direction. In 1846, Charles Albert promised to occupy himself with the question of the Jesuits—the most prominent at that time—who were represented as being behind the age, and unfit to direct the education of youth.

So thought the Piedmontese; but the Romans judged differently, and the College of the Propaganda, called also the Urban College,\* had solicited the honor of being placed under their direction. Gregory XVI, yielding to this request, as exposed by Cardinal Franzoni, invested the society with this new charge by a brief, bearing date October 2d, 1836, in which he said:

“We are persuaded, in common with our Congregation of the Propaganda, that the education of the young clergy destined to sow the seed of the Gospel in foreign countries, and to water with their sweat the vineyard of our Lord, can not be better confided, for the greater advantage of the Church, than to the members of the Society of Jesus. By its institute it is specially consecrated to the training up of youth in the fear of God, and in science and letters, of which that fear is the beginning. At the same time, this religious Order is unceasingly engaged in procuring the glory of God in all its operations. The long and happy experience which, since the origin of the society, even to our own day, the Church has had of the incontestable fitness of the Fathers of this Institute in directing schools, whether those of the laity or of the clergy, in so many different parts of the world; finally, the honorable and unanimous testimony which the very enemies of the Holy See and of the Church, constrained by the evidence of facts, are obliged to render to the Society of Jesus for the good education which it imparts to youth—all these motives induce us

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\* In memory of Pope Urban VIII, its founder.

to receive with favor the request which your Eminence makes of us in the name of the Congregation of the Propaganda."

The States of the Church had been spared in the terrible epidemic which had made so many victims in Europe, when, suddenly, it was announced that the cholera was at the gates of Rome. It was in the month of August, 1837. Gregory XVI made all the dispositions which prudence suggested. Associations for relief and for visits of charity were organized, infirmarians enrolled, ambulances established in the different quarters of the city, physicians and apothecaries appointed, the treasury thrown open for the required expenses, and the Jesuits named chaplains for the ambulances—every thing was ready for the dreaded scourge. The people were alarmed at the sight of all these precautions. Cardinal Odescalchi, to calm their fears, announced a procession, with a view to disarm the wrath of Heaven. The Sovereign Pontiff had ordered the Christian Palladium of Rome—the picture of the Blessed Virgin at St. Mary Major—to be publicly transported to the Church of the Gesù.

This announcement brought consolation to the hearts of the Romans. They hastened to St. Mary Major. The crowd, sad, but resigned, filled the square—waited, in prayer, the appearance of the venerated image, and followed its bearers. Father Roothaan, surrounded by all his religious, advanced in front of the Gesù, to meet the procession, and received from the hands of the Sovereign Pontiff the precious deposit thus confided to his care, and which was to remain in the church so long as the epidemic continued. There, in the Church of the Gesù, the faithful would daily come to implore the intercession of the Mother of Mercy.

On the 23d of August, the scourge fell on all quarters of the city at the same time. The religious orders, em-

ulating each other in zeal and charity, were grand in their self-abnegation and devotedness, and very few of their numbers were seized. Of the Jesuits, who, to the number of three hundred, tended the sick, night and day, for two months, not a single one died. On the 11th of October, the scourge disappeared, and the only care that remained was for the orphans which it had made. The public generously responded to the appeal of Cardinal Odescalchi; and Father Roothaan engaged, on the part of the society, to support twenty of the number at San Stefano.

In the following year, the Cardinal-Vicar, Charles Odescalchi, resigned the high offices with which he was charged at the Pontifical court; and, on the 8th of December, 1838, laying down the Roman purple, entered the novitiate of the Society of Jesus at Modena. He was fifty-two years of age. He did not long enjoy the happiness which he there sought; for, on the 17th of August, 1841, he left the Society of Jesus at Modena to join the Society of Jesus in heaven.

On the 31st of July, 1844, the Jesuits returned to Venice, from which the agitation of political revolutions had kept them excluded. The patriarch, the governor, the clergy, nobility, and people went to meet them, in procession, and put them in possession of their church and residence. On the 29th of March, 1845, they were equally well received in the island of Malta, which they reëntered, by official permission of the British Government. As for the kingdom of Naples and the two Sicilies, it was difficult for the Society to comply with all the invitations which they received. Every city desired them, and made offer of church and residence. The Neapolitans and Sicilians seemed resolved to have compensation for the privation which they had so long endured. It was impossible to satisfy all. The requirements of

the foreign missions were even more urgent, and the Father-General gave them his anxious attention. This zeal of the society for distant missions across the seas, made it doubly dear to the Holy Father, who frequently lamented the little vocation which the Romans had for this apostleship. One day, Father Roothaan presented to His Holiness several missionaries, who were about to set out, and for whom he begged a blessing, adding, as he pointed to one of them :

“Holy Father, this is a Roman.”

“A Roman !” exclaimed Gregory ; “ then he must have a double blessing, for the seven hills of the Eternal City are to my Romans like the pillars of Hercules. Their missions never reach beyond the Monte-Mario.”\*

### VIII.

ON the 27th of March, 1840, a Black-robe penetrated to the Upper Missouri, where several Indian tribes had long sighed for his coming. At Green River, the Black-robe met the Flat-heads and the Ponderas, who had come to meet him. Tears flowed from their eyes, and the most aged man of the two tribes addressed him :

“Black-robe, you are welcome to our nation. The Great Spirit has this day answered our prayers. Our hearts are full, for our desires are satisfied. Black-robe, we will listen to your words.”

This Black-robe was Father De Smet. He made himself, like his beloved Indians, a wanderer and a hunter, accompanying them in their journeys, partaking of the same fare, and conforming to all their ways, the more surely to induce them to a change. On the 27th of August, he was obliged to leave them for a few months,

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\* Monte-Mario is just outside the walls of Rome.—Tr.

an announcement which filled them with grief. He himself describes the parting :

“Long before sunrise, the whole tribé was assembled around my lodge. No one spoke, but sorrow was visible in every face. The only thing that seemed to give them any consolation, was my formal promise of a return in the spring with more missionaries. I recited morning prayers amid the tears and sobs of these good savages. In spite of myself, they drew from me, also, tears which I would fain have concealed. I explained to them the necessity of my going. I exhorted them to continue to serve the Great Spirit with fervor, and to remove from their midst every subject of scandal. I recalled to them the chief truths of religion. I then appointed as their spiritual chief a very intelligent Indian, whom I had myself instructed with especial care. He was to represent me in my absence, to assemble them in the morning and evening, as well as on Sundays, recite the prayers, exhort them to virtue, baptize the dying, and, if need be, the newly-born. There was but one voice, one sentiment, to observe faithfully all my recommendations. With tears in their eyes, they wished me a successful voyage. The aged *Big-face* arose and said:

“‘Black-robe, may the Great Spirit be with you in your long and dangerous voyage. Every morning and evening we shall pray that you may arrive safely among your brethren at St. Louis. We shall continue to pray until you again see your children of the mountains. When the snow begins to leave the valleys, and the grass grows on the prairies, our hearts, that are now so heavy, shall begin to be lifted up. As the grass grows higher, our joy shall rise too; and, when the flowers are seen again, we shall set out to meet you. Farewell!’

“Full of confidence in the Lord, who had preserved me so frequently, I set out with my little party, and my faithful Fleming, who continued to share my dangers and fatigues.”

After four months of toil and peril, Father Peter De Smet rejoined his brethren, and told them of the rich harvest that was waiting for them among the savages of the mountains. All desired to accompany him, but the favor was accorded to Fathers Point and Mengarini alone, who,



on the 21st of April, 1841, set out in company with three Brother-coadjutors. The joy of the Flat-heads was great on seeing Father De Smet return with such a band of missionaries. No sooner had they arrived than these latter separated. Guided by the Flat-heads, they went out to seek other tribes, as yet involved in the darkness of Paganism. Father De Smet was expected, and ardently desired, by the Nez-Percés, the Pend-d'Oreilles, and other tribes, equally anxious to know the Black-robe and learn the *prayer*.\* On the 3d of November, the Apostle of the Rocky Mountains wrote as follows :

“Counting from the beginning of April of this year, I have travelled five thousand miles. I have descended and again ascended the Columbia River; I have seen five of my companions perish in the rapids of that stream; I have followed the course of the Willamette and the Oregon; I have crossed the different chains of the Rocky Mountains; I have traversed, a second time, the desert of the Yellow Stone in its greatest width; I have descended the Missouri to St. Louis; and, in all this long journey, I have never been without what was necessary for life—I have never received the slightest scratch. *Dominus memor fuit nostri, et benedixit nobis.*”

A few years later, all that vast territory lying between the states and the Pacific Ocean, north of California, formed three dioceses, under the administration of one archbishop and two suffragan bishops.

In the United States, as we have had occasion to remark, even Protestants acknowledged the science, the talent, and the virtues of the Jesuits. Father Larkin was one of those whose eloquence they delighted to hear.

Born in 1800, in the county of Durham, England, he had studied with Cardinal Wiseman, at Ushaw, where

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\* So the Indians are accustomed to call that which we intend by the word religion.—Tr.

they had for professor the celebrated Dr. Lingard. After a journey to Hindostan, he entered the Seminary of St. Sulpice, at Paris, where he was admitted a member of that congregation. After having taken holy orders, he was sent by his superiors to their college at Baltimore, and then to that of Montreal, Canada, and, for twelve years, taught mathematics and philosophy with the greatest success. In 1840, yielding to an irresistible vocation, he entered the Society of Jesus, where, in the first months of his noviceship, he was employed by his superiors in giving missions and retreats, by which he effected great good, and established for himself a singular reputation in Kentucky. In 1841, he opened a college at Louisville, to which the leading Protestants were anxious and happy to be allowed to send their children. When he occupied the pulpit, he did not merely excite admiration—he electrified his audience; so much so, that, on certain occasions, they were unable to control their enthusiasm, or to repress its manifestation. One day, Father Larkin was solicited to lecture before a literary society of Louisville, instead of the celebrated John Quincy Adams, who had been prevented, by sudden indisposition, from delivering a discourse which was already announced.

Father Larkin had only a few hours for preparation, but he could not refuse this occasion of addressing men of every shade of religious opinion, who would then be present. His improvised effort enraptured his audience. He had chosen for his subject, Genius, and he treated it with a depth of thought, a vigor of talent, and a richness of eloquence that none attempted to dispute.

They were always anxious to hear him. The Fourth of July is the anniversary of the Independence of the United States, and is celebrated by all kinds of rejoicings and public displays. In 1843, Father Larkin was invited to deliver the customary oration. It was an honor

paid to his fine talents and to his amiable character; but it had its difficulties. He, a Catholic priest, and a member of the Society of Jesus, had to address a mixed assembly—not unfavorable, perhaps, but critical—comprising the civil and military authorities, Protestant clergymen, the wealth and fashion of the city, who did not and could not sympathize with his dearest affections and his most cherished principles. The learned and eloquent Jesuit was never more happy; and on the 7th of July, a leading journal, the *Louisville Advertiser*, said:

“On Sunday evening last, we heard a magnificent discourse from Father Larkin, delivered to an immense assembly of citizens and soldiers. The orator could not have chosen a theme\* more appropriate to the occasion, nor could he have fulfilled more happily the difficult task imposed on him. The profound erudition and the polished style of this celebrated Jesuit invested the trite subject of our national independence with a light and beauty unknown till then to his audience, reproducing, as he did, the solemn teachings of history and Sacred Scripture, with a dignity and warmth that subjugated and entranced the souls of his numerous audience with pleasure and admiration.

“Seen from a distance, in his rural sanctuary, his commanding form towering above the platform until it almost reached the branches of the tree above; his sacerdotal vestments contrasting with the brilliant uniforms around; his animated figure and commanding gesture, fixing the attention of the steady soldier and the respectful Christian—we were reminded of scenes in the middle ages, when, in those knightly times, an humble minister of the Roman Church would review the Christian legions, which, bristling with steel, marched to the rescue of the Holy Sepulchre.”

In 1846, the authorities applied for some priests to join, as chaplains, the army which was then preparing to assert the rights of the United States Government against

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\* The subject was *Christian Liberty*, and the text, if we have been well informed, “If the Son of God shall make you free, you shall be free indeed.”—Tr.

that of Mexico. There were a great many Catholics in the rank and file, for whom their officers wished this religious support and consolation. Many of the Protestant military chaplains had preferred to resign rather than obey a similar call; but application being made to Catholics, two priests of the Society of Jesus at once responded. They were the venerable Father McElroy, who devoted himself to the care of the sick and the wounded in the hospital at Matamoras, where he received the benedictions of Protestants and Catholics alike, and Father Rey, who assisted the wounded and dying on the field of battle. The latter, after having been preserved through the dangers of the assault at Monterey, in which, crucifix in hand, he marched at the head of the column, fell at last under the knife of a Mexican brigand, and went to receive the recompense of his zeal and courage.

South America, also, reclaimed the ministry of the Society of Jesus. The Argentine Republic saw its wishes accomplished, August 26th, 1836, in the arrival at Buenos Ayres of Fathers Berdugo, Majesté, Coris, Gonzalez, and Macaron.

The dictator, Rosas, was not slow to understand the ascendancy of the Jesuits over a people of whom they had formerly been the civilizers, protectors, pastors, and fathers. He wished to engage them in the support of his despotism: the Jesuits preached peace, charity, and submission. The dictator was not satisfied; he exacted more, and expressed his dissatisfaction at their moderation. The Fathers could not be other than ministers of the Gospel; strangers to politics, they would not join either party, and maintained a strict neutrality, at the risk of compromising the future prosperity of their missions. The dictator could not obtain from them *Te Deums* in honor of murders, which he called victories; he could not persuade them to place his image in the church beside those

of the saints. Offended by their refusal, he declared himself their enemy. To escape his fury, Father Berdugo took refuge on board the *Alcyon*, where he was received with all the respect due to his sacerdotal character. In the month of March, 1843, Rosas, seeing that he could not overcome the firmness of the sons of Ignatius, ordered them to secularize themselves, or to leave Buenos Ayres within eight days. They were then about forty in number within the confines of the republic: they did not hesitate to disperse themselves, some going to Brazil, some to Chili, others to more distant places, but every-where receiving a joyful welcome, and finding something to do for the glory of God. The town of Catamarca demanded the return of the Jesuits, and the provincial assembly of Tucuman declared them, August 13th, 1844, reëstablished throughout its limits. So, too, did New Granada, and all the other provinces of South America, which, in former days, had known and appreciated the value of their labors.

In the Levant, where the old missionaries had continued their labors, others came to assist them, so soon as the society, after its restoration, found itself able to resume this apostolate. On the 7th of February, 1837, Father Franco, writing from Syria to Father Guidée, says:

“It is to the great poverty of the missions that the society owes her retaining them. So indigent were they, that the other missionaries did not venture to undertake them on the suppression of the Institute. We have only two residences in the archipelago—one at Tenos, the other at Syra. It was at the latter place that, on Christmas day, one of our missionaries learned, as he was about to begin mass, that a French vessel was about to be wrecked at the very entrance of the port. ‘My children,’ said he, ‘some of our French brethren are in great danger; run to their rescue. Nothing that you can do on this great feast can be more acceptable to God!’ In a moment the church was empty.

Men and women, old and young, hastened to the scene, and succeeded in saving thirty-four persons; to those who were drowned they gave decent burial.

"For my own part, I have no fixed residence. I visit the different villages of the island, and the various dioceses of the archipelago, giving retreats and missions. Not unfrequently I am invited to Smyrna, and even to Constantinople, for the same object."

In other parts of Greece the missionaries were no better situated. In Syria they had to contend with Turkish fanaticism. "You are persecuted," says Father Planchet to Father Maillard, March 28th, 1844; "so are we; but we shall be so, only in so far as God permits."

In 1833, Gregory XVI sent the Jesuits to Calcutta, where they were ardently desired.

At the suppression of the society, they had left in that part of Hindostan forty thousand Catholics. Sixty years later they found only eight thousand; the rest had sunk into Protestantism, Islamism, or Paganism. On arriving, October 8th, 1834, they found themselves opposed by the Portuguese. The Governor of Goa demanded their expulsion, in the name of the court of Lisbon. The English refused: they had promised religious freedom, and they were resolved to keep their promise. A rich Armenian offered his house to Father St. Leger, in which to open a college; and, on the 1st of July, 1835, it was established, under the name and patronage of St. Francis Xavier, the illustrious Apostle of the Indies. Father More evangelized Bengal with wonderful success. In 1842, one of the richest nobles of that vast country, delighted with the education which the young Hindoos received in the College of St. Francis Xavier, wished to found, at his own expense, a similar establishment, with this difference, that the students should be exclusively

Pagan, and that the Fathers should not speak of religion except by example.

Babou-Moussi-Lolle-Seal was an idolater, but it may be that, seeing the virtues and zeal of the Jesuits, he partially regretted not being a Christian, and hoped that the Pagan pupils of the holy religious would be unable to resist the influence of their pious lives.

The Jesuits hesitated; such a proposition startled them, and they wished to consult the Propaganda. The decision was in favor of Babou-Moussi's proposal. Not long after, the Archbishop of Calcutta installed the Fathers in their new college; and the Governor-General, an Anglican, in the presence of a brilliant assembly, pronounced the eulogium of the Society of Jesus.

For that society of heroes, whose standard is the Cross, whose chief is Jesus Christ, humiliation quickly succeeds to triumph. Calvary is never far from Tabor. Fathers More, Erwin, and Weld were greatly beloved and sought after. God called them to himself. Father Weld, especially, had gained favor with the higher castes, and whatever he did they approved. After his death the case was different. It was found that the Fathers of Seal College—the name given to it by Babou-Moussi—kept domestics of an inferior caste, contrary to the national custom. The Brahmins, Mussulmans, and sectarians made use of this fact to excite indignation against the Fathers, whose zeal was daily augmenting the number of Catholics.

Babou-Moussi, in his irritation, withdrew from them the direction of his institution. The Fathers turned their attention to other fields of labor, retaining, however, their own College of St. Francis Xavier.

The Vicar-Apostolic of Canton applied to Rome for missionaries of the society. The Christians of that China which the Jesuits had first opened to the Gospel, still retained the memory of their beloved apostles, and sought



their return. On the 27th of April, 1841, Fathers Gotte-land, Brueyre, and Estève embarked at Brest, on their way to China. In the province of Canton, and in that of Nankin, they found more than forty-five thousand Christians, who had preserved the faith transmitted to them by their fathers, though almost entirely deprived of spiritual aid since the suppression of the Society of Jesus. Other missionaries set out with the French embassy, on the 13th of October, 1844; and Father Clavelin, one of their number, writing to his brethren in Europe, January 12th, 1845, sends the following description of a missionary's life in the flowery kingdom:

"During mass, you give a short instruction of twenty minutes; you do the same at marriages, when circumstances permit. You are constantly interrupted in the midst of your occupations. They will come to call you to the sick, who live far off—very far, when you consider the slowness of transportation. You must take every thing with you; it is almost a day's journey. After having administered to the sick, baptized the children, and fulfilled every ministry which lay in your power, you return as you went, in a boat, or borne in a palanquin—a favorable opportunity to perform your spiritual exercises. On reaching the place whence you started, you will enter the confessional, unless there be another sick-call to attend, in which case you hurry off at once, happy even then if you arrive in time. Father Estève, who does not spare himself, had seven or eight to die in his district without having received the last sacraments. If not disturbed, you continue to hear confessions until eight, nine, or ten o'clock at night. Going to bed at eleven o'clock, or even later, you must be up by four or five, provided, indeed, no one has come to summon you during the night, a not unfrequent occurrence. You may ask why one can not answer, in such cases, that he has need of rest, that his health will not stand it, that he must take some little care of himself. Can he not tell them to wait until the next day? 'Ah!' some Father will say, 'I have it always on my conscience that I did so on one occasion, and then went, to find the man dead. He had not been to confession for more than forty years.' In just such a case, last week, I found confessions of

forty and fifty years. - Scarcely<sup>n</sup> can you administer, before the sick person breathes his last. But, at least, after returning from such a trip, one may take some rest. Not at all, my dear Father; for, on returning, you find Christians who have been waiting some three, some four, and even eight days, for the chance of confessing. And yet they have their lands to till, their families to support, so that, if you will not hear them, they must e'en go. And so you go to the confessional—do you not? That is not all; the fever may seize you, and, whilst you are in this state, some one comes to call you to a dying man—what will you do then? When we came here, we found Father-Estève stretched on his bed by the fever. He had been transferred from his own district to Van-Dam, to recruit his health; but here, too, the confessional claimed him, and the fever succeeded. On Sunday, by way of variety, you say two masses in different places, and preach twice. To strengthen you, there are fasts without number, which you keep very strictly, to the great edification of the faithful. Now, do not lose patience, my dear Father, for patience is just the virtue which is most needed. Without it you can do no good in China. I will not say any thing about the heat, which is excessive here during certain seasons of the year, and lately caused the death of three students in the seminary. -In the midst of all these fatigues, I must not omit to say that the missionary receives great graces, more than sufficient to sustain him."

Those Fathers who, on their knees, implore the favor of being sent to the missions, know very well the sufferings, the fatigues, the privations, the labors which await them, and yet they long for that species of martyrdom, of which heaven is the only witness, and God alone the recompense.

Other Jesuits had resumed a mission even more severe: it was that of Madura, which they had been forced to abandon at the time of their suppression, and where they returned toward the close of 1837, when the schism of Goa was multiplying difficulties in the way of those who remained faithful to the Holy See. They were driven from churches which their predecessors had erected; they were forbidden to preach or to pray, and so they had to

construct huts in which they might offer up the holy sacrifice. They took refuge in the forests, like the poor *pariahs*, but they never gave way to despair, and to all their persecutors could do, opposed only an invincible patience.

There were only four to bear up against all this labor. Hardships and privations soon undermined their health. Hunger, thirst, want of sleep, and a burning climate were too much for human endurance. They asked from Europe, not a recall, for they gloried in their martyrdom, but for other missionaries to replace them when God should call them away. The reinforcement arrived, and, in 1843, eight young Fathers succumbed to this exhausting life. No sooner had the society heard the news, than an indescribable ardor pervaded all. Every one sought to be sent to Madura, and six Fathers and two Brothers were at once dispatched. On reaching that shore, which was to furnish them a grave, they knelt and kissed its soil, returning thanks to God for having chosen them for that dangerous apostolate.

## IX.

GREGORY XVI died on the 1st of June, 1846. Cardinal Mastai, Archbishop of Imola, was proceeding to Rome, to join the conclave which was to give the Church a new Pontiff, when, in passing Fossombrone, where the people waited to receive his blessing, a dove, descending, alighted on the carriage of His Eminence, and settled itself as if to stay.

The Italians have a tradition that, in the primitive Church, bishops were sometimes elected, who seemed chosen of God, by this sign of a dove alighting upon them at the time of the deliberation. They were called *bishops of the dove*.

When the people of Fossombrone saw the dove perch

upon the carriage of the Cardinal, they began to cry out, "Long live Cardinal Mastai! He will be Pope; the dove has chosen him! He is the Pope! Long live the Pope!" Their shouts, strange to say, did not seem to alarm the lovely bird, which remained as quiet and still as if it were conscious of the Divine mission which the crowd attributed to it. And when they sought to startle it, they could not. It was touched with a long rod, but did not seem to fear. When lightly struck, it rose for a little distance, circled around, and again perched upon the carriage. This time there could be no longer any doubt for the ardent Italians. The crowd went wild with enthusiasm, and the air rung with, "Long live the Pope—the Pope of the dove! God wills it!" Whatever we may think of this pretty little incident, Cardinal Mastai became Pope Pius IX, elected on the second ballot, on the first day of the scrutiny, June 16th, 1846.

No doubt, the new Pontiff was not less inclined to favor the Institute of St. Ignatius than his predecessor; but he ascended the throne at a time of great excitement in Italy and all Europe, and he thought it best to make concessions to the Liberal party. Their exactions increased with the goodness of Pius IX, and the horizon seemed black with coming storms.

In France, Liberalism thought itself the victor. The Jesuits of Paris, instead of occupying their two houses of the *Rue des Postes* and the *Rue de Sèvres*, were distributed in several—three, four, and five of them together. They did not interrupt their sacred ministry; they heard as many confessions, and preached as frequently as before. Nothing was changed but their residence, and the number of its inmates; but Liberalism, not being able to gain more, had to be content with this. It was a sop to Cerberus. The Liberals would have even consented, in their triumph, to attend the conferences of Father de Ravignan,

at Notre Dame, during the Lent of 1847, had not that celebrated orator been obliged to omit his course on account of a severe indisposition, which gave rise to fears for his life, and which necessitated an absolute and prolonged repose. On the other side, the government was not reluctant to profit by the zeal and ingenuous charity of the Jesuits in projects which did not affect the susceptibilities of their party, and which produced material advantages for the state.

Father Brumauld had opened an orphan asylum in Algeria. He had come to the colony almost as soon as its first bishop, M. Dupuch, having no other resources than the plans suggested by his zeal and charity. He had gathered together either orphans or children deserted by their parents, without clothes or food, and he had established them in a house near Algiers, while he collected alms for those little ones, who called him father, and loved to obey his slightest word. The Bishop of Algiers assisted him in this noble work. The government, acceding to his request, backed by that of the Governor, made an appropriation in behalf of Father Brumauld, and the asylum was transferred to a more commodious situation, at Ben-Aknoun. The good religious wished to make of his orphans pious Christians and good agriculturists, so as to furnish the colony with citizens capable of turning to account all those uncultivated lands from which the country hoped, one day, to receive large returns. The Jesuits of Ben-Aknoun did not restrict themselves to the care of their orphans; they occupied themselves with every thing that could procure the glory of God and the good of souls. Marshal Bugeaud admired and loved them, in spite of the hatred with which Liberalism pursued them.

One day, one of the sons of Louis Philippe, being at Algiers, heard some one speaking in praise of the asylum

of Father Brumauld, and asked the Marshal to what order the Father belonged.

“He is a Jesuit.”

“A Jesuit! Why, in France, we wish to get rid of them; how comes it that in Algiers you employ them?”

“The King,” answered the Marshal, “has sent me here to do good. These Jesuits are admirable in their zeal, their intelligence, and their devotedness. They render excellent service to the colony, and, as I am here for its advantage, I would accept it from any one—even the devil!”

The young Prince, satisfied that, after all, a Jesuit was not worse than the devil, did not push his inquiry.

In the month of September, 1847, Father de Ravignan, who was still unable to ascend the pulpit, was deputed on the part of the French province to Rome, and could note the progress made by the enemies of the Church in Italy, and even in the capital of Christendom. The Carbonari no longer concealed their designs, and openly proclaimed their hopes and desires by their cries of, “Hurrah for Gioberti! Hurrah for Ganganelli!”

Pius IX was far from being deceived: this applause of a Pope who had sacrificed to the exactions of incredulity, heresy, and impiety the most intrepid and devoted defenders of the Church, was a warning to him. He thought it well to show the radicals that they need expect nothing of the kind from him. He loved the Society of Jesus, and he wished to give it a public mark of that affection, at a time when its enemies seemed to be aiming at its life. The greatest feast of the society is that of the Sacred Name of Jesus, which the Church celebrates on the 1st of January. . . Pius IX, on the eve of the festival, visited the Church of the Gesù, and, after having spent some time in prayer, went into the house and conversed with the Fathers, then very numerous, as the deputies of

the congregation had not all dispersed. This visit, in such circumstances, evinced great courage; it showed all the firmness of his great soul, and the generosity of his noble heart. The enemies of the Church well understood its meaning.

About the end of February, 1848, the revolution broke out in France, and Louis Philippe was dethroned by the same people that had given him the crown. He fled, and the republic was proclaimed. The Jesuits, always keeping aloof from political parties and revolutions, preserved their calm, and held themselves ready to undergo whatever Providence might have in store for them. On this occasion, the revolution showed itself less terrible than had been expected; and, before long, the Fathers were allowed to establish themselves again in their old residences, and resume the regular life of their community, or, as it is sometimes called by them, their *family life*. The revolutionists, having obtained what they desired, ceased to trouble themselves about the Jesuits. They allowed them to preach, hear confessions, occupy themselves in good works, and, carrying their generosity to its utmost limits, accorded them the name and rights of citizens. Jesuits were allowed to vote for the President of the Republic. The good Fathers were, doubtless, astonished at this excess of honor, accustomed as they had been to be *outlawed* in the name of *liberty* and *equality*. But when there is question of revolutions, nothing is too wonderful to be believed.

One day—it was in 1849—in passing through Toulon, a Jesuit Father felt himself moved, as he reflected that four thousand convicts, imprisoned there, employed the time of their expiation in cursing and blasphemy. “How much good might be effected by a mission preached to these criminals!” This was his thought, which he hastened to lay before the chaplain, Abbé Marin, who recognized it



as an inspiration from above, at the same time that he foresaw all the obstacles in the way of its execution. But Jesuits are not accustomed to despair; they yield only to the will of God as manifested by their superiors, or by the force of human authority. The difficulties were great and numerous: the ministers, the prison administration, the leading authorities, the regulations interior and exterior, all these were so many barriers that had to be surmounted. But prayer is all-powerful, and it is the favorite weapon of the Jesuit. Divine Providence had inspired the idea of this great enterprise, and knew how to remove the obstacles that opposed its designs.

Father Brumauld had come to France to ask the republic to commit foundlings to his care, so as, in time, to increase the number of Christian agriculturists in Algiers. In passing through Lyons, his brethren asked him to obtain, at Paris, the necessary authorization for giving a mission at the galleys of Toulon. The known public services of Father Brumauld lent great weight to his request; it was granted, and the prisons were thrown open to the Jesuits. We can not undertake to give the details of that mission; but if our readers wish to read moving recitals of touching scenes, and of the powerful influence of Divine Grace, they have only to take up the interesting and stirring work of M. Léon Aubineau, entitled *Les Jésuites aux Bagnes*.

## X.

FATHER BRMAULD, as we have seen, had come to France to obtain charge of all those abandoned children who might, growing up in neglect, become the pests of the capital, but who, educated in the asylum of Algiers, would, on the contrary, turn out good citizens and good agriculturists, as well as good Christians. Father Brumauld desired not only the foundlings, but all the de-

sented orphans, of whom so many existed in Paris. His views were well received, and the government engaged to send him, yearly, as many as he could support, and to allow him the camp of Erlon, near Bouffarie, for his colony of *enfants perdus*.\* After having overcome all the difficulties in his way, the good Jesuit, accompanied by another Father of the Order and the new subjects of his care, took the road to Algeria. These children disembarked at the African port, chanting the *Marseillaise*. The good Fathers were not troubled by such revolutionary instincts, knowing that their gentle firmness would soon gain an ascendancy over these uncultivated natures. Nor were they mistaken; for the Jesuit never relies on himself alone; he counts on the assistance of Divine Grace, which he always invokes, and which is never refused to those who work only for the accomplishment of the will of God. Before long, the general officers of the military colony of Algiers recognized, with admiration, the order, discipline, and industry of the institution of Bouffarie. Those children, the pests of Paris, obeyed the slightest sign of the Fathers, whom they loved with the tenderest affection.

About the same time, Father Chable founded, at Paris, a charitable institution, which was destined to have a great development and to work immense good. A great many German workmen come to Paris in search of work, which they do not always secure: they have generally but little money, and are ignorant of the language. What becomes of them? What is to become of their orphan children, who are frequently unable to acquire the first principles of a Christian education? The heart of Father Chable was moved by this great evil. He collected alms; he sent for the Sisters of St. Charles at Nancy; he gave them the care of these poor little ones; built them a chapel

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\* The "*Gamins de Paris*," of whom we have so often heard.—Ta.

until a church should be erected; he assembled the Germans together for prayer, instruction, and the sacraments; he worked wonders, but he was crippled for want of means, which he was obliged to solicit continually in the name and under the patronage of St. Joseph.

Catholic France succeeded in obtaining from the republican government that which had been constantly refused to it by former rulers. On the 15th of March, 1850, education was declared free and independent of the control of the University. The Society of Jesus could, at last, respond to the desires of so many Christian families by opening colleges for the instruction of youth. It exercised this privilege with prudence. Invitations were numerous enough, but it wished to give time for the free-thinkers of the day to become reconciled to a liberty which they had always resisted. It commenced with the provinces, and did not open a college at Paris, or rather at Vaugirard, at the gates of the capital, until 1852. In the preceding year the applications for admission to this institution already exceeded the number for which preparation was being made. The same thing occurred in the other institutions which they established. At the urgent request of many, they also opened an institution at Paris, *Rue des Postes*, to prepare students for admission into the special schools\* of the government, from which they have furnished excellent subjects.

The galleys and prisons were full of convicts and political prisoners. A law was passed constituting French Guiana a penal colony, and the government appealed to priestly charity for the consolation and regeneration of those who had carried their notions of liberty to the last excess, or whom crime had sunk to the lowest level. The

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\* *Ecoles Speciales*—schools wherein the highest instruction is given in the natural sciences.—Tr.

Jesuits offered themselves, and were accepted. They knew how dangerous the climate of Cayenne is to Europeans; they knew what a deadly scourge the yellow fever, which rages on that coast, is to strangers; they knew all the hardships, all the grief that would attend such an apostolate—nothing could daunt them. Such sufferings, such a martyrdom, silent but deadly, is, next to obedience, their chief ambition. All solicited this post of honor, but it was the Superior who had to determine, and each one awaited the decision, hoping, through their prayers to God, to obtain the preference.

On the 25th of April, 1852, Father Hus, appointed Superior of the Mission of Cayenne, together with Fathers Morez and Ringot and two Brothers, set sail from Brest with the first convey of convicts. There were in this detachment thirty political prisoners, two hundred and forty liberated convicts, going, of their own accord, to seek a better fortune in the colony, and three hundred and sixty criminals who had still to undergo their punishment. There were, besides the officers and crew of the ship, *gendarmes* and convict-guards and some passengers, making, together with the five Jesuits, in all, seven hundred and eighty-three souls. The three Fathers had the happiness of saying mass every day during the voyage. Father Morez, writing back to his brethren, says:

“On Sundays, one of us would celebrate for all who were on board. The deck became a church; one might have fancied it a grand cathedral, with the beautiful sky of the tropics for its roof, and its floor the ocean. Amongst our convict-parishioners there are men of all trades, and some skilled musicians. I need not say, then, that during the mass there was excellent music, both instrumental and vocal. The various national flags on board were artistically arranged, by the sailors, as an awning, which screened the priest from the sun and wind, whilst celebrating the divine sacrifice, in full view of all who were present; that is, of the whole population on board. The behavior of our

convicts was admirable. Every day we said prayers for them, and often went to visit and converse with them. Every night we sang together the litanies of the Blessed Virgin. The captain was delighted, as his report shows."

The good missionaries landed on the 20th of May—Feast of the Ascension—at the island of Salut, twelve leagues from Cayenne, after twenty-four days' successful navigation.

"The Jesuits," says Father Morez, "are in great esteem throughout French Guiana, not only with the blacks, but with the whites. They have left memorials of themselves in the hearts of the people, as well as in the archives and monuments of the country. The palace of the Governor was erected by them, and the clock that belongs to it was constructed by one of their Brother-coadjutors. The greater part of the churches and presbyteries date back to their time."\*

In their mission at the prisons of Toulon, the Jesuits had obtained results which gave good hopes for this new enterprise at Cayenne. Already have we seen them listened to and respected, during the voyage, by the convicts, who joined in their prayers. Having reached their destination, the Fathers shared among themselves the various classes of prisoners, and accompanied them to the several places allotted for their confinement. Thus they found themselves distributed in the different islands of Salut, Montagne d'Argent, and de la Mère, and the distances were such as to make communication both difficult and rare. The Superior remained at Cayenne, the central point of the various establishments.

By the 20th of July, 1852, the Father residing at the island of Salut wrote :

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\* *Missions de Cayenne*, by Rev. F. de Montezon.

"Our convicts, for the most part, are doing well; they attend faithfully to their religious duties, prayers, mass, and vespers. I preach twice on Sundays, and notice great attention and decorum in my audience. I hear confessions every day, from morning to night. Every Sunday we give communion, which might almost be called general; it will be so on the Feast of the Assumption."

Father Herviant, who had charge of the political prisoners, was not so successful. He was usually received with imprecations, blasphemy, and personal insults, on account of his character of Jesuit. Perhaps this led to a fear lest he should fall into despondency; for, on the 18th of January, 1853, he writes to his Superior in France:

"I have just been making a short trip to Cayenne, and have returned in great dejection. Father Boulongne read me that part of your letter where you ask if it be true that the missionaries are discouraged. Nothing has ever made such an impression on me; the tears are still in my eyes. I discouraged, Reverend Father! No, thanks be to God, no! I have never been so happy as since the first day of my landing at Guiana, and the saddest day of my life would be that of my recall. Peace of mind and heart, union with God, entire detachment of spirit—these are the treasures which I have found here. I have never deserved the honor of belonging to this mission, the sublimest that can be found, because the most crucifying. It was you, Reverend Father, who conferred on me that honor, and I shall bless you till my dying day."

Some months afterward, the holy missionary wrote:

"All my work during six months has only amounted to the Sunday sermon and six or seven confessions. One man has abjured Protestantism. Several have asked me to say mass for their parents; others are beginning to learn their prayers, which they had forgotten. Many prejudices have been removed; blasphemy has partly ceased, but passion still burns in those ulcerated bosoms." \*

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\* *Missions de Cayenne*, by Rev. F. de Montezon.

Father Herviant had, therefore, some reason to hope that he would eventually succeed in winning these reluctant souls, and that his mission would not remain forever sterile. In the mean time, he paid some attention to the unbelieving natives of Guiana, whose language he began to study, consulting in this, however, as in all other things, the wishes of his superiors.

Piedmont had driven out the Jesuits, as being behind the age in education. The truth is, that it had a religious revolution to effect; there were the temporalities of the Church to be confiscated, religious orders to be suppressed, its independence of the Holy See to be proclaimed, and the Jesuits were only in the way. Besides, what could the revolution make of the young men trained in their colleges? So the society was banished, and its property appropriated. On the other hand, they were invited to Rhenish Prussia. The venerable curate of the parish of St. Nicholas—Aix-la-Chapelle—Abbé Nellesen, gave them a house which he owned, and thanked God that, at last, he saw them established in the city which he so much loved.

At Rome, matters hastened to a crisis. The revolution began shortly after the downfall of Louis Philippe, in 1848. The Jesuits were openly attacked, and finally forced to leave the Eternal City. Their General, Father Roothaan, improved the occasion of his banishment by visiting several provinces of his Order—France, Belgium, England, and Ireland. Not long after he had fled, the Sovereign Pontiff himself, a prisoner in his own palace, succeeded in escaping to Gaëta, in the kingdom of Naples. The other religious orders were also banished. In 1849, the French army defeated the revolution, order was reëstablished, and the society regained possession of its houses, churches, and colleges. In the month of April, 1850, the Pope returned to the Vatican



amidst the enthusiastic plaudits of the Romans, and to the great joy and consolation of the Catholic world.

In the same year, 1850, Pius IX nominated the celebrated Father John Larkin, Bishop of Toronto, Canada. The humble Jesuit, alarmed at the burden which the Holy Father wished to place upon his shoulders, entreated the Father-General to effect his release, and himself hastened to Rome to implore the favor. Arrived in France, he heard that Father Roothaan had succeeded in having his refusal accepted in the Pontifical court; and, retracing his steps, he returned to America. In 1846, the Jesuits of Louisville had transferred themselves to New York, where they took charge of St. John's College, Fordham. Of this institution Father Larkin was rector, and it was with the greatest joy that he resumed the duties of his office, after what he considered a happy escape.

The generalship of Father Roothaan had been long and painful. He had seen the society expelled a second time from Spain, Portugal, and Piedmont; he had seen it calumniated in France, persecuted by political factions, deprived of the privilege of teaching; he had seen, at Rome, the Pontiff, first a prisoner at the Quirinal, then a fugitive to avoid worse evils, and to preserve the freedom of his spiritual authority; he had himself been an exile from the Holy City. The health of Father Roothaan had felt these rude shocks. On the 8th of May, 1853, his generous soul fled to God. He had lived sixty-eight years. The General Congregation met on the 21st of June, and on the 2d of July, Father Beckx was elected twenty-third General of the Society of Jesus.

## IN THE PRESENT TIME.

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Generalship of Father Peter Beckx,

TWENTY-THIRD GENERAL.

1853—1860.

I.

IT now remains for us to take a brief glance at the seven years that have elapsed since the death of Father Roothaan. For the religious of the Society of Jesus there is a virtue a thousand times more dear and precious than life—it is humility. Our task becomes the more delicate, for, in speaking of the living, it is difficult to avoid injustice without wounding modesty. Let us endeavor to pass between these two dangers without incurring either.

The health of Father de Ravignan not allowing him to continue his conferences at Notre Dame, he restricted himself to a few instructions in convent chapels, small enough for his feeble voice, and he gave every year a retreat to noble ladies in the chapel of the Sacred Heart, *Rue de Varennes*. These retreats effected great good. Every year they gave to some the light of faith, to others a happy return to the practice of neglected duties.

As for the men whom he converted, those whom he brought to the Church, the souls that he saved, or whom he directed in the path of perfection, it would be difficult to estimate their number. He was consulted not only from all parts of France, but from all parts of Europe; his reputation was world-wide. In 1855, his voice being

somewhat stronger, he could defer to the wishes of the court, and preach the Lenten sermons at the Tuilleries. He did it with as much apostolic freedom as talent, and the Emperor thanked him accordingly. After the course, the latter sent the Jesuits of the *Rue de Sèvres* a rich and beautiful chalice, in token of the pleasure given to himself and the Empress by the sermons of Father de Ravignan. The humble Jesuit needed some relief after this species of triumph. He went to the Superioress of the Little Sisters of the Poor, and asked permission to give a retreat to the old people, men and women, under their charge, on condition, however, that his name was to be kept a secret from all. Such was the humility of the illustrious Father de Ravignan.

To him we owe the thought of erecting, on the peak of Corneille, a colossal statue of the Blessed Virgin, in the name of Our Lady of France, commemorative of the declaration of the dogma of the Immaculate Conception. All hearts caught at the idea, and united to carry it into successful execution; but he to whom France owes that beautiful thought was not to see its realization.

On the 3d of December, 1857, the Feast of St. Francis Xavier, his patron, Father Francis Xavier de Ravignan fell sick. On the 8th, he offered up the holy sacrifice for the last time; and, after more than two months of suffering, borne with edifying patience, he died the death of the saints, February 26th, 1858, in the arms of Father Pontlevoy, his Superior, his friend, his spiritual father. He was sixty-two years of age.\*

This death brought grief to every heart. The people were deeply moved, and insisted on seeing the *saint*. Crowds, consisting of all classes, came to visit the remains,

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\* See *Vie du Rev. P. de Ravignan*, by Rev. F. de Pontlevoy, S. J. (Paris, 1860. Douziol.)

exposed for three days in the residence of the *Rue de Sévres*, of which Father de Ravignan was an inmate. Every one wished to have something that had touched his body, and officers in full uniform were seen to approach to it their swords. The obsequies of this celebrated religious were a real triumph, and would have been even more so, had not the Jesuits interfered to prevent it. His old scholars of Friburg wished to carry the bier, and many insisted on having the funeral at Notre Dame itself. This his brethren would not allow, but they could not prevent the large and brilliant concourse that attended; they could not prevent the swelling hearts of thousands who owed to Father Ravignan that which is most precious on earth. All the illustrious personages of the capital seemed to have come together, as by agreement, to do honor to the humble Jesuit, whose body they accompanied to its last resting-place.

In the preceding year, the society had lost another illustrious member, but of another kind. His death was chiefly felt among the learned. Father Arthur Martin had consecrated himself to the study of archæology, and had acquired great celebrity by his works, in which he was so ably assisted by his colleague, Father Charles Cahier. They had published, conjointly, the *Mélanges Archéologiques*, received with so much favor by those who were competent to judge such a work; and the *Mono-graphe des vitraux de la Cathédrale de Bourges*, which opened a new door to science, and was crowned by the French Academy. In one of his scientific journeys, Father Martin was suddenly overtaken by death, leaving a great void in his special walk of knowledge. But the learned, like the apostles and martyrs, always find successors in that illustrious Order which, for three centuries, has never failed to produce them. Father Cahier continues his studies and his works; others will succeed him.

The Society of Jesus has always comprised every kind of genius, Almighty God having given it all the talents that are necessary to act powerfully on all classes at the same time ; hence we have seen that, where it was allowed freedom of action, it regenerated that society to which its action fully extended. Father de Ravignan was the apostle of the upper classes ; but there are others for the laborer, the poor, and the ignorant, and none can dispute their talent for making themselves listened to and loved by those crowds whom they teach to subdue themselves and to conquer human respect.

The Jesuits founded an association for mutual aid among artisans and laborers, under the patronage of St. Francis Xavier. In a few years it had extended itself throughout the world. Those who belong to it, unite to spend together their Sunday evenings. Priests and zealous laymen are there, to divert them with interesting recitals, lessons on hygiene, pious instructions, the singing of canticles, to reward the most industrious and those who gain the most recruits, and, in short, to do them a great deal of good and save them from a great deal of evil. At Paris, where there are a great many working-men, there are such reunions in several of the parishes.

The benevolent associations generally seek the services of a Jesuit for their annual collections, knowing that in such a cause their words are especially effective. Their charity sermons are so many treasures to those for whom they are delivered ; if it were not so, what would become of the poor children of *Gros-Caillou*, should they lose the apostle of their association that sustains them ? For several years, Father Lefebvre asks for alms, on the same day, in the same church, for the same object, and every year he sees the collectors gathering up a richer golden harvest than on the preceding.

Since the Lent of 1853, Father Félix occupies, with the

most brilliant success, the place of Father de Ravignan at Notre Dame. Father Félix is the greatest sacred orator of his day; he is, at the same time, a man of the greatest simplicity, a religious of the greatest humility. To the solidity of Father de Ravignan, he joins brilliancy of figures, originality of ideas, and beauty of language. He draws, he charms, he captivates all that the capital has of men celebrated in the sciences, in the magistracy, in letters and art, in politics or war. The nave of the cathedral is insufficient to contain the crowds that throng to hear the brilliant and fascinating discourses of the eloquent Jesuit. His retreats preparatory to the Easter Communion are followed with the same enthusiasm; and yearly the number of men who participate in the General Communion at Notre Dame, on Easter Sunday, sensibly increases. That is the highest triumph of the Christian orator. In this year, 1862, the four naves were entirely filled. The communion was distributed, as usual, by the Archbishop and Father Félix simultaneously, and it lasted more than two hours. Seven thousand is the number calculated to have taken part in this holy celebration. It would be easy to number those who do not owe their impulse to the winning apostolate of the Jesuits; for in the parishes, where edification is no less needed, the confessors advise communion in the parish church, whereas the Jesuits send all their penitents to the cathedral. It is a powerful means of overcoming human respect, and it is a grand and magnificent spectacle, which draws other thousands to witness it; of many it not unfrequently determines, or, at least, prepares the conversion.

It would be difficult to form an idea of the crowd of men that besiege the houses of the Jesuits toward the end of Lent, and one often wonders how the health of these Fathers, generally so delicate, can withstand the

fatigue of hearing so many confessions. When they have been engaged in that occupation during the whole day, one or more will come in after time in the evening, or at night, and still the door is opened, and they find the Father they ask for, receiving them with open arms. For a sinner returning to God, a Jesuit never admits obstacle or delay. "At any hour of the day, at all hours of the night, we are ready to assist you," said Father Félix, at the close of one of his retreats. Father Lefebvre, who consecrates himself especially to the direction of men, was, one day, asked how many he had sent, for his share, to the General Communion at Notre Dame. "About eight hundred," was the answer. The Fathers seem never so happy as when, on Easter morning, they are worn out and speechless with fatigue—that is their *alleluia*! "You abuse your strength," said a friend to one of these indefatigable laborers; "nature can not bear such an excess of work." "*After me—another,*" was the simple and almost careless reply. His Superior, to whom it was remarked, on Easter Monday of 1859, that he must be very much fatigued with the past week's labor, answered: "Ah, we have had great consolations! There have been many conversions; our ministry has been blessed; the confessionals were crowded. The Lord be praised!" Of his great fatigue, of his weak health—not a word!

The ministry at Paris, during the winter, is overwhelming. When a Jesuit is exhausted, they give him a *vacation*; they send him to preach a retreat in the provinces. So as to lose no time, he travels by night, and generally ascends the pulpit on the day of his arrival. After the first exercises, he is called to hear confessions, and thenceforth all his time is divided between the pulpit and the confessional; that is what they call *vacation*. One day we ventured to express our doubts about this kind of vacation, and one of the Fathers answered us, with great



simplicity: "The journey gives us some repose and a change of air; and, after all, we shall have rest enough in eternity." These things, to read them, may not strike us much; but when we see them carried out, it is impossible to restrain our admiration, and the conviction that the life of a true Jesuit is the Gospel reduced to practice.

Almighty God leaves no gaps in the ranks of the Society of Jesus. A warrior falls in battle—another steps into his place. The health of Father de Ravignan had closed to him the pulpit of Notre Dame; but Father Félix, with his great intellect, his bright talents, his magnificent oratory, mounted the breach, and the enemy fell beneath his blows. The retreats at the Convent of the Sacred Heart were not to be discontinued on the death of him who had commenced them, and the Father who replaced him sees the ranks of his hearers as full as ever, and their eagerness undiminished.

## II.

IN Algiers, Father Parabère had attracted the admiration of the army by his intrepid bravery on the field of battle, as much as by his zeal and charity in the hospitals, during the prevalence of the cholera. At the siege of Zaatcha, the brave Jesuit, having offered up the holy sacrifice in camp, was addressing the soldiers with his usual ardor, when suddenly a storm of missiles from the enemy whistled around him, or struck the ground at his feet. The brave religious did not appear to perceive it; his words were as firm, his voice as ringing, his face as serene as before. "He did not even wink," said an officer, who was an eye-witness of the fact. After the capture of Zaatcha, the General-in-chief was expressing his satisfaction to the superior officers, and speaking of the rewards to be distributed, when all, as with one voice, named Father Para-

bère, and declared that not a single officer would accept any recompense until they saw the cross of the Legion of Honor attached to the bosom of the Jesuit, in testimony of his courage and devotion. A few days afterward, this distinction was conferred, and the soldiers were enthusiastic in their applause.

"Now, that is what I call right," said a Zouave. "Father Parabère did not steal that cross—he deserves it. He is a hero."

Marshal St. Arnauld knew the esteem in which Father Parabère was held by the soldiers of Africa, and he remembered it on receiving the command of the Army of the East. Jesuits were to be attached to the different corps in the capacity of chaplains. The Marshal requested that he whose name stood so high in Algeria should form one of the number. This was granted, and Father Parabère was named Superior in the Crimea.

The cholera seemed to have laid in wait for our army in Gallipolis. Father Gloriot, one of the chaplains, will give us an account of this great calamity, and he will unconsciously make known the sublime devotedness, the heroic self-abnegation of the Jesuit:

"The cholera has attacked the troops encamped near Gallipolis, numbering about ten thousand men. We were not prepared to receive a visit from this terrible scourge, which, by an unfortunate fatality, commenced by carrying off the very ones who were best able to stay its ravages. Two generals out of four succumbed in the first few days, seven officers of health, three quartermasters, and seventeen infirmarians. The Apothecary-in-chief and his assistant have, also, fallen victims to the disease. I was alone in the midst of the sick. In order to hear their confessions, I was obliged to kneel beside them. Then it was, that I best understood that, to save souls for Jesus Christ, it was necessary to suffer with Him in mind and body. My greatest trial was my isolated position. I remained six weeks without being able to confess; and while seeing so many die around me, I had not even

the consolation of knowing that I would be assisted by one of my brethren in my last moments. Almighty God evidently reserved me, that I might administer to so many souls who were prepared to die; for, if the trial was great, great, also, were the consolations.

"In the terror occasioned by the disease, faith was rekindled in the hearts of many. The officers were the first to ask for my ministry, and they sought me at all hours of the day and night. Sometimes I heard their confessions while proceeding from one hospital to another; sometimes I found them waiting for me on the staircases within. There I would seat myself, and they, kneeling down beside me, would receive absolution for the past. When they perceived me in the streets, they would dismount and thank me most affectionately, adding, "If I am taken, be sure to come at the first warning." Every evening we had a religious ceremony for the interment of the officers. One day, when there were seven or eight coffins before me, and all the regimental staffs present, I asked permission to say a few words. Standing on a tomb, I spoke for an hour, and never have I assisted at so moving a spectacle. The tears flowed freely from the eyes of all, and I heard nothing but sobs from those around me.

"The labor had exhausted my strength, and, although I had no symptoms of the disease, I was reduced to such a state of weakness, that I could not move about without the assistance of a stick or a friendly arm. I was, in this state, trying to drag myself to the beds of my poor dying soldiers, when, thanks to Divine Providence, on the 20th of July, a ship appeared in the roadstead, bearing one of the newly-appointed chaplains. The General of Division sent him instant orders to disembark; and having staid with him three days, to initiate him in his duties, I set out for Constantinople, where I have been for the last five days. My strength is slowly returning, and I hope soon to be able to resume my labors."

The devotedness of Father Gloriot was that, also, of Fathers Parabère and de Damas—all, indeed, were heroes.

Father Parabère was attached to General Canrobert's division at the battle of the Alma. From the heights, the Russians, with their formidable artillery, played into the midst of our troops, drawn out on the plain which sepa-

rated them from the enemy. Just as the General was ordering the Zouaves to attack the heights at the double-quick, Father Parabère's horse was killed under him. Canrobert expressed his regret at not being able to remount him; but the Jesuit was not going to be left behind; for, seeing a cannon dashing by, he mounted that, and was carried along, at a headlong gallop, amid the enthusiastic applause of the soldiers and officers, to where his dear Zouaves needed his services. There he alighted, assisted the wounded, consoled and absolved the dying, in the midst of the enemy's fire, and electrified the troops by his courage and devotion. Throughout the war, always camping with the soldiers, by whom he was beloved, he never needed to be called to the scene of combat. At the first signal, he placed himself at the head of the column that was first to be engaged, and began by kneeling down on the field of battle. He prayed until the action began, and the wounded commenced to fall around him. When off duty, the pockets of his cassock were filled—the one with *bonbons*, the other with cigars—"not for himself, observe," wrote an officer, who had become his most devoted friend; "for he never uses such things; but for the soldiers, all of whom would willingly die for him." In their admiration for him, officers and soldiers would often say, in the rough language of the camp, "Father Parabère is a very *devil* for courage. He is brave as a lion. He is superb!"

Such memories never die. When our army of Africa was summoned to Italy, their first cry was for Father Parabère. As for Father Gloriot, after having accompanied the remains of Marshal de St. Arnaud to France, and being decorated by Napoleon III, he returned to the Crimea to resume his functions of chaplain at the camp of Gallipolis. His strength did not correspond to his zeal and courage; and, exhausted by his labors, he died

the death of the brave, in the accomplishment of his duty.

Such a death is the darling ambition of the Jesuits. They like to expire on the field of combat—to die in harness—and if they can be among those whom the society sends to martyrdom, their most heart-felt wish is obtained; they carry heaven by assault. Such a chance was the Cayenne mission. Their feeble health resists with difficulty the trials and labors of that life, and quickly fails before the pestilential fevers that reign in certain localities, and the yellow fever that decimates the colony. The apostolate of the convicts is itself a martyrdom for the Fathers of Guiana, and, therefore, it is an employment much sought for by the heroes of the Society of Jesus. Their consolation is, that, before dying, they have gained souls to God, they have worked to His greater glory; they have toiled in a ministry where mere nature sees not one comfort, and where God alone can appreciate their sacrifice. Father Etienne Herviant died at Cayenne on the 12th of June, 1853. Father Morez, the Superior of the mission, expired at Montagne d'Argent, on the 3d of October in the same year. A new station was established at St. Georges, on the banks of the river Oyapock, for the most intractable of the convicts. Saint Georges is a place where there are swamps, the miasma of which is almost certain death to Europeans, and which negroes alone can resist. Father Louis Bigot was assigned to this mission, on the 19th of December, 1853. Of one hundred and eighty felons sent there, several had died, two had hung themselves in despair, and one had drowned himself. Some of them were heard to exclaim, "Ah, that, at least, we had a priest!" Father Bigot wrote to his Provincial:

"Scarcely had I landed, than I went to visit the hospital. On seeing a priest, the poor fellows set up a cry of joy—the first per-

haps, that had escaped their lips for many a year. 'What, Father! have you come to visit us? But, surely, you are not going to stop?' 'Most certainly I am. I heard in Europe that you were dying without the sacraments, and that you sighed for the consolations of religion. Well, I have left every thing. I have travelled thirteen hundred leagues to bring you those consolations, to point out to you the path to heaven, and to suffer and die with you, if necessary.' These few words, which, I assure you, came from my heart, were repeated from one to another, and Almighty God was pleased to bless them for good, and to cause them to dispose these poor criminals to profit by the graces which I came to offer them. The arrival of a Father was an epoch in the history of the station. Every one spoke of it.

"Almost all the convicts, black or white, who are not in hospital, come to mass and vespers. They seem to listen to the instructions with a real desire for improvement. They are far from being all of them converted, and I am not surprised; for, according to the summary of their trials, with which I have been furnished, they have a long distance to travel—thieves, robbers, forgers, murderers—such are my dear parishioners.

"The greater part do not know the 'Lord's Prayer.' Is it singular, then, that such persons do not at once make application for frequent communion? For my part, I wonder at the workings of Divine Grace in their souls. I see, in the manner of their death, the proofs of God's merciful designs in their regard; they inspire me with an interest that would make me think it a happiness to die in their service."

It was not long before Father Bigot enjoyed that happiness.

After having converted many, whom death claimed for his own, he himself went to receive the double recompense due to his apostleship and to his martyrdom, on the 28th of April, 1854. He was forty-seven years of age, and had been only four months in Guiana. The grief of the convicts was so great and touching, that the commandant interrupted the work of the day, so as to allow them to be present at the funeral of their *Father*. They had made him a coffin of mahogany, and all wished the

favor of bearing the body of him whom they loved, an honor that was accorded to the infirmarians. The whole colony attended at the mass, and all, officers and convicts, followed the venerated remains to the place of sepulture, which was in that part of the cemetery reserved for the authorities.

The tears and sobs of those felons seem to us a most beautiful and touching panegyric of the holy Jesuit who had thought it "a happiness to die in their service."

Father Jean Alet landed at Cayenne, February 17th, and was carried off, by the yellow fever, September 24th, of the same year. He had become so much attached to the convicts of St. Mary, where he was sent, that he desired, as a favor, to be buried in their cemetery, so as not to be separated from them even in death. His wishes were respected, and became an eloquent and fruitful lesson for the whole colony.\* The deaths of so many missionaries, in such quick succession, only served to whet the appetite of the Jesuits for the mission of Cayenne, which belonged to the French Province. When one died, the news was announced to all the different houses, and at once there was the greatest eagerness among all to secure the happiness of dying, in their turn, among those outcasts of society, from whom men generally turn away with instinctive disgust.

The Superior of the residence of St. Joseph, at Quimper, Father Postel, sighed for this mission, and Providence gave him a signal proof that the inspiration came from on high. One of the Fathers, toward the close of 1857, was ordered from Quimper to Paris. On his departure, Father Postel begged him to see the Father-Provincial, and secure for him the first vacant post at Cayenne. The health of Father Postel was very delicate ;

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\* *Missions de Cayenne*, by Rev. F. de Montezon.



that was his least concern, since he only sought the mission because it furnished so many martyrdoms. A few months afterward, he received a letter from the Provincial, in which he read: "Are you ready to set out for Cayenne?"

Father Postel's answer was, "Yes; when may I start?"

In passing through Paris, he did not fail to thank the one who had so well pleaded his cause. But the Father answered, very ingenuously, that "he had quite forgotten to do so!" Could the will of God be more clearly and happily made known?

In less than a year after leaving France, Father Postel had gone to heaven.

Since the commencement of the mission of Cayenne, in 1852, not less than fifteen Jesuits have died there, victims to their zeal and apostolic charity.

In the beginning of the year 1859, the Father-Provincial received accounts of the death of two missionaries of that colony. On sending the news to the various houses, he received in return EIGHTY applications! Two heroes had fallen. Eighty stepped forward to replace them! They were Frenchmen! Only two could be chosen. They left Marseilles on the 15th of May, for Toulon, where they were to embark the next day, on the *Amazon*, with eight hundred convicts.

### III.

On the 20th of September some one wrote to the *Univers*, from Algiers:

"To-morrow's steamer takes with her, from Algiers, the Rev. Father Brumauld, of the Society of Jesus. It is only a few days since a letter from the Father-Provincial informed this worthy religious that he was to fill the office of Procurator of the Missions, and that he should set out at once for Paris, his new residence.

"How shall I describe the grief caused by his departure?"

“Father Brumauld leaves Algeria at the age of sixty, after having passed here eighteen years of his life, in which he consecrated to the care of the orphans all the zeal of which his great heart was capable.

“Originating in our colony from the enlightened charity of this good Father, this work has had a great development, and now possesses the two fine establishments of Ben-Aknoun and Bouffaric. . . .

“Marshal Pélissier understood the beauty of this charity; he cherished and protected it; and, after his great victory, he sent to the chapel of Ben-Aknoun the cross which had surmounted the steeple of the Russian metropolis.’

Father Brumauld, on the 21st of September, 1858, left Algeria; but the good work which he had originated did not expire with his departure. The society continued to sustain it. It is true that the asylum destined for the children from Paris, being no longer recruited by government, there was reason to fear that this noble and important enterprise would have to be discontinued, which drew the following remarks from the correspondent of the *Univers*:

“Was not a great problem solved when Paris was relieved from this unfortunate and often terrible population of abandoned children, the living and growing centre of hatred to society—the lever of so many revolutions?

“Was not a great good effected when, after having cleansed these impure elements through the salutary influence of Catholic regeneration, we could point to results such as may be seen at Bouffaric—a population of young men preferring a rural life, having good theoretical and practical notions of agriculture, bringing their strong arms to those who wish to employ them, and, still more, their good morals, their religious spirit, their respect for authority—is it little to have discovered such a certain way to what is indispensable in a scheme of colonization, and which was sought for in vain elsewhere? Such was the work.

“And now, who knows what will become of it? The children now at Bouffaric are those which the good Father, of whom we speak, brought with him. In spite of his pressing instances, he could never obtain any more, and the institution is dying out.”

Father Chable, as we have said, opened the great charity of *St. Joseph-des-Allemands*—a charity which succors so many poor foreigners, besides many from Alsace and Lorraine, who understand and speak the French language very imperfectly. Of all these there must be at least one hundred thousand in the capital, and it required the confidence of a Father Chable to undertake the alleviation of such wide-spread want. In these few years this noble work has greatly developed itself. The Sisters of Saint Charles give gratuitous instruction to four hundred little girls. They have a night class for young working women, numbering eighty attendants, and on Sunday, of these last, they assemble together two or three hundred. The sick are visited and relieved—young persons out of employment are placed in respectable work-shops or in truly Christian families. By means of subscriptions, at the head of which are found the names of the Empress, the Cardinal Archbishop of Paris, and several princes of Germany. Father Chable overcame all obstacles, and succeeded in erecting a church for this poor flock, of which he was the pastor. He built schools proportioned to the number of children whom he had adopted. Exhausted by so much solicitude and labor, this Father of the poor, whose zeal was indefatigable and his charity inexhaustible, on the 11th of April, 1859, went to receive the recompense promised to him who has "*labored well*" and who has "*run his course*."

On hearing his death, there was not a single German family that did not think it had lost its all in this father of orphans. The grief of these poor laborers could be seen in their tears and choking sobs. The 13th of April was on a Wednesday, and hence a working-day, but it was that of the funeral of Father Chable, and all work was laid aside; the shops were closed, and men, women, and children went to assist at the obsequies of their bene-

factor, and accompany him to the humble grave which was to shut him out forever from their gaze.

They came by thousands. Those crowds of poor, following the humble hearse of the holy Jesuit, weeping for him who had done them so much good; whom they loved to call by the tender name of Father; whom they should never again see, except in heaven—it was a touching sight, but it was also magnificent! All the pomp of the world could not equal it; the most eloquent discourse was nothing to the tears of so many thousands of poor laborers.

Father Modeste has succeeded to the inheritance of Father Chable. He has assumed the direction of *St. Joseph-des-Allemands*, and he carries it on with the same zeal and devotion.

There is another good work which the society alone could undertake, accustomed to be stopped by no obstacles where there may be question of the good of souls. Every one has seen those companies of acrobats, rope-dancers, and circus-riders, who go about from town to town and from village to village, for the amusement of the public. The greater part of them do not know that there is a God; few are baptized, and many are ignorant of the name of their parents or of the place of their origin. The Jesuits undertook the instruction and the improvement of these wanderers. And they succeed. So soon as a troop makes its appearance where the Fathers have a residence, they are warned, and they set to work. They make acquaintance with these poor, ignorant souls, gain their confidence, instruct them, detain them as long as they can, and, when they are sufficiently prepared, admit them to the sacraments.

This kind of charity has borne fruit in the last few years. On the 9th of September, 1858, the Bishop of Laval distributed holy communion, in the Church of the

Jesuits, to more than twenty riders of the same company, and four young women of the same band, who, modestly dressed, received the sacrament for the first, or, at most, the second time. Now, it is no longer unusual to see these acrobats attending the parochial mass on the patronal feast of the village; and at Vincennes, in 1858, it gave occasion to an error, which caused a painful humiliation to a young person. The *swiss*,\* perceiving her character by her costume, which she had not sufficiently concealed, and not supposing that such a person could wish to attend high mass through a spirit of faith, put her out of the church. She had the courage to bear the affront without complaining, and withdrew without losing any of her serenity and modesty of demeanor. It proved the solidity of the instruction which the Jesuits had been able to impart, in spite of obstacles seemingly invincible; and it proves that God is pleased to give His blessing to their efforts.

The general indifference which characterizes apprentices and young workmen did not escape the observation of the Jesuits. In 1858, associations were organized in the parishes of St. Etienne-du-Mont, St. Jacques-du-Haut-Pas, and St. Nicolas-du-Chardonneret, for the purpose of maintaining these young men in the practice of their religious duties, which they are but too apt to abandon, so soon as they have made their first communion. Every Sunday they assemble in the chapel of the Jesuits, Rue des Postes, hear mass, listen to an instruction adapted to their wants, and then go to spend the remainder of the day at the residence of the Brothers, Rue Neuve-Saint-Etienne-du-Mont. There they find various games, and a library, amusement,

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\* One who, in France, is charged with keeping order in the church during divine service.—TR.

and instruction, instead of wasting their time with dangerous companions, or employing it in work, contrary to the commandment of God.

#### IV.

THE existence of the Jesuits in Belgium was a thorn in the side of Liberalism. The colleges, which saved so many young men from becoming the prey of the secret societies, were more especially made objects of attack. Some move in favor of *liberty* and *fraternity* became absolutely necessary. The dregs of the people were assembled, and, in the month of May, 1857, precipitated on the College of *Saint-Michel*, breaking the windows with volleys of stones, insulting the holy religious, and giving themselves up to the most shameful excesses toward the Brothers of the Christian Doctrine, whom they accused of *Jesuitism*. And this was called a victory!

The vanquished did not retreat, they did not even give way, before the enemy; they retained their position, and were still an obstacle to be removed. A new attack was concerted for the month of October, 1858. The Jesuits have two houses at Brussels, in the Rue des Ursulines; these face each other, on either side of the street—the one belonging to the College of Saint-Michel, the other serving as a residence for the Fathers. A hospital for old men adjoins the latter.

On the night of the 18th, at about half-past twelve o'clock, a violent explosion was heard, shaking the whole neighborhood, breaking the windows in the two houses of the Jesuits, terrifying the old men in their hospital, and alarming the whole city. Every one thought that a piece of heavy artillery had been fired near by. Immediately after the explosion, some one in the street was heard to cry out, "*It has failed!*"

Windows were opened, and people asked each other

what was the meaning of such a noise, at such an hour of the night. Three men were in the street, who were at once joined by about twenty others, all well dressed, and appearing to recognize and understand each other. They examined the house of the Fathers, and then the college, without paying any attention to the adjoining buildings. One of them stooped down to pick up something on the pavement, when another was heard to say, quickly, "Take care! it may go off!" The dangerous object lay just in front of the house of the Fathers, and, in the midst of the fragments, was a fusee, still burning. This they picked up, and passed from one to another, as if wondering at the failure of the attempt. The police soon arrived at the scene of the explosion, a crowd was assembling, and these suspicious individuals fled, not daring to take with them the instrument of this criminal assault. It was a fulminating bomb, which, had it had its full effect, should have caused the utter destruction of the two buildings, and, perhaps, the burning of that quarter of the city. It had been thrown at the second story, and had left a mark on the wall, which it had blackened, without any other damage than the breaking of the glass by its partial explosion.

How came it to fail of its full effect? No doubt because Providence watches over its own. The authors of this dastardly deed could not account for the failure. The police took possession of the fragments, and instituted some researches, but with no success, for the secret societies have means of evading the agents of those governments that tolerate them.

In 1859, they gained a triumph over the Jesuits of Ghent. The police of that city found the Superior of the College of St. Barbara guilty of an infraction of the municipal laws. They had a billiard-table for the private recreation of the students, for which they had not taken out



a *license*. A Jesuit college was placed on the same footing as a *café*! But, then, it was necessary to indemnify themselves for a rebuff which they had lately received. On the 3d of February, the *Indépendance Belge* had published the following lines :

“ Dr. Ducros, formerly physician of the Hôtel-Dieu, at Marseilles, recently died, leaving a rich fortune behind him. He had at Paris a sister-in-law, a widow, with two young children. By a first will he had left his nephews a large legacy; but a second will, in his own handwriting, of a more recent date, *divides his fortune between the Hôtel-Dieu of Marseilles and the Society of Jesus, represented by Father Bernard, who has come on from Rome to substantiate the claim.*

“ Dr. Ducros, in the latter part of his life, had become exceedingly devout. He almost lived in church, and, for forty days successively, *had served, barefooted, the mass of a Jesuit Father.* It is said that the family of the deceased will contest the inheritance.”

This story, being sufficiently ridiculous to insure a ready propagation and a facile belief, the administrative commission of Marseilles lost no time in contradicting it; and the *Indépendance Belge* had to retract its charge, with the admission that the Society of Jesus was not even named in the will of Dr. Ducros.

Always and ever calumny, hatred, and persecution! The spirit of evil never lays down its arms save to prepare for new assaults.

In Germany, the society is left apparently unmolested, and is both loved and revered. The theological school of the University of Innspruck has been once more confided to its charge. At Vienna, it has occupied, of late, that of philosophy; and a correspondent of the *Gazette de Liège* writes, toward the end of March, 1859 :

“ The Lenten sermons this year, at the Church of the University, by Fathers Schmude and Klenkowsstroem, of the Society of Jesus, promise to be more brilliant—excuse the expression—in every respect than the preceding year. Every day, about one o'clock of

the afternoon—the sermons do not commence till three—you may see a jostling crowd of people, and trains of liveried equipages, making their way to the door of the church. Fortunate is the one—be he artisan or noble—who can secure an entrance without being uncomfortably jammed. Of course one-half of the audience must pass the three hours on their feet, since there are not seats for more. Among the regular attendants may be noticed their Royal and Imperial Highnesses the Archduchess Sophia and the Archduke Francis-Charles. The Emperor, Empress, and their court attend these eloquent sermons whenever their duties permit it.”

On the 1st of May, of the same year, Germany was deprived of Father Joseph-Ferdinand Damberger, a celebrated preacher, who had been accustomed to draw crowds to the Church of the Theatines, at Munich, and who had resided of late at Scheftlam, in Bavaria. The literary world is indebted to him for his *Tableaux Généalogiques*, his *Livre des Princes*, and his *Histoire Synchronistique du monde*. This last work has a great reputation in Germany, and the best judges consider it one of the most remarkable books of the epoch; and their only desire is that he may find a successor worthy of himself, for it is incomplete, although Father Damberger has left a great collection of matter for whomsoever may undertake to finish it. Father Damberger died at the age of sixty-four, having entered the Society of Jesus in 1837.

The city of Aix-la-Chapelle wished to erect a monumental church, to celebrate the definition of the dogma of the Immaculate Conception, intending to confide the sanctuary to the care of the Society of Jesus. The plan having been approved, one of the wealthy inhabitants of the city offered to construct, at his own expense, an adjoining residence for the Fathers, making the second in Aix-la-Chapelle. His offer was accepted. On the 22d of May, 1859, Cardinal de Geissel, Archbishop of Cologne, assisted by several other prelates—among whom was the Trappist Abbot of Mont-des-Oliviers—laid the corner-

stone of this magnificent edifice, erected in honor of Mary Immaculate.

In Italy, the Jesuits continued to do good, although they foresaw the storm that was about to burst. The revolutionary flood swelled and rose, but could neither break nor disturb their calm serenity. One fine day, at Velletri, in the Pontifical States, they are surprised to learn that they are thieves—nothing less! The affair stands thus: The Cathedral of Velletri possesses a magnificent image of the Blessed Virgin, covered with rich ornaments and splendid jewels, tributes from the gratitude and devotion of the citizens of Velletri. In the commencement of the year 1858, this image disappeared, and the rumor spread that the Jesuits had made away with it. In spite—must we say in consequence?—of the absurdity of the charge, the rumor was accredited as true. Unfortunately for its originators, the noted brigand Vendetta, become, through his misdeeds, the terror of the district, sent word that he alone was the author of the theft, and that he intended to retain the Madonna as a hostage, until the authorities sent him and his companions an official pardon for all past offenses. The officers of the government, reduced thus to parley with this sacrilegious wretch, declared that they would listen to no more overtures until he had restored the venerated image. The bandit was obliged to yield, and the inhabitants of Velletri regained their cherished Madonna.

The Jesuits had not waited for this result before requesting permission to retire from Velletri, since the credit so easily given to so scandalous a fabrication proved that they no longer possessed the confidence of the citizens. The Pontifical Government refused their application, alleging that they effected too much good in that city to be allowed to depart. The people, ashamed of their credulity, would themselves have risen to prevent it.

At Rome, several persons, distinguished for their zeal and piety, founded a seminary for the education of Spanish Americans destined to the priesthood. The Holy Father wished this institution to be under the control of the Society of Jesus; and, accordingly, by order of the General, it was committed to the Spanish Jesuits, who entered on their charge in 1858.

In former times, the Benedictines had possessed, in the vicinity of Rome, a sanctuary dedicated to the Blessed Virgin, called Montorella, which was abandoned in the seventeenth century, in consequence of a conflagration in which it was nearly entirely destroyed. Father Athanasius Kircher, of the Society of Jesus, as celebrated for his virtues as for his science, had caused the church to be repaired, and a residence to be attached, besides giving a foundation for the expense of an annual retreat, to be preached in the church by the members of his society. This place became the object of a pilgrimage, and was much frequented. After the death of Father Kircher, his heart was deposited near the high altar, as an inscription to that effect still testifies. Since that time, the Jesuits have continued to hold there an annual mission, on the Feast of St. Michael, the sanctuary being but little attended during the rest of the year. Pius IX put an end to this desertion by confiding it, in April, 1858, to a congregation of Polish priests, reserving, however, the rights of the Society of Jesus, who still give the mission established by Father Kircher.

## V.

THE new See of St. Paul, United States, having become vacant, in 1857, by the death of its first titular, in 1859, Father De Smet was, by the Holy Father, nominated Bishop of that diocese. The humble missionary could not be prevailed on to accept this honor, in which he was

supported by the Father-General, who besought the Pope not to charge the society with such burdens. Pius IX listened to the reasons advanced, and assented the more readily to a change in the nomination, because he knew the immense influence that Father De Smet possessed over the Indian tribes, and the great good which, in his character of missionary, he was capable of effecting. That influence is so well known that, on more than one occasion, the government has called it to its aid, when desirous of conciliating the savages, exasperated by repeated injustice. Every year the advancing tide of white settlers encroaches on the lands reserved to the Indians by treaties ratified by government officials. But the rude spirits of the border refuse to be bound by clauses in favor of the red man; hence, renewed encroachments, difficulties, reprisals, and the final uprising of a savage tribe, which must be put down by force of arms. Where the Fathers are stationed among them, there is more patience on the part of the savage, if not more justice from the whites; and the voice of the missionary is listened to and obeyed, when arms, perhaps, might be of little avail. In May, 1858, Colonel Steptoe, when marching at the head of a small expeditionary column, was surprised by the approach of Father Joset, who warned him that the Indians were preparing an attack, which might involve the destruction of his command. To warn him of his peril, the Jesuit had undertaken a long and perilous journey; and more than one danger awaited his return. The Colonel listened to his suggestions, and fell back; but, being followed up by his assailants, he was obliged, after a short but fatal engagement, to beat a precipitate retreat, leaving his baggage and artillery in the hands of his savage foe.

In September, Colonel Wright attacked and defeated the Indians in three severe combats, but was mainly in-

debted to the influence of Father Joset for bringing them to terms of submission. An officer of the army in Oregon wrote to the *Freeman's Journal*, published in New York :

"After the manner in which they are treated by the whites, and even by the officers of government, it is not strange that the Indians should fight to the death. At Sillett's Agency, near our post, the savages die in great numbers, by diseases engendered by famine and bad nourishment. The other day they sent us a deputation to complain of the sterility of the land assigned to them, saying that they preferred death in battle, to death by starvation. Among the whites of this region, he who kills the greatest number of Indians enjoys the most consideration, and is elected to the Legislature. They are as savage as the Indians themselves. All the difficulties that occur in this country, except the last, are the fault of the whites. The most brutal acts are committed, and the authors are not even punished."

The missionaries, seeing the resolution of the savages, became mediators between the victors and the vanquished, brought about the submission of the latter on conditions acceptable to the former, and treaties were ratified in accordance with the terms proposed by the Jesuits. The *Freeman's Journal* says :

"The official and unofficial reports of the close of hostilities, on the part of the Indians, in Washington Territory, attribute the result to the agency of Rev. Father Joset, S. J., as one principal cause. This is just, and bears out the argument we used, that the military force already on the Pacific coast, in the division under General Clarke, would be ample to settle all troubles with the handful of bad Indians, if government would only strengthen the hands of the Catholic missionaries, and, through them, give assurances of simple justice to the more powerful tribes, who are not wickedly disposed, but only seduced into momentary opposition by a sense of wrongs committed by the whites."

In another issue of the same journal we read :

"It is worthy of remark, that the Indians who were the first to revolt—such as the Spokans—are those who have been long subjected to the influence of the Methodist missionaries, and who have been taught by them to hate Catholicity. It is sad, but it is the truth, and no one can deny our assertion. The Spokans who attacked Colonel Steptoe had been under the influence of Methodist ministers; they are mortal enemies to the Catholic missionaries, whom they would put to death if they could. Some of the Nez-Percés are Catholics, and others are well disposed to become so, but the majority are hostile to us. Those of them who are Catholics are on good terms with the Flat-heads and the Pend'-d'Oreilles, who are nearly all Catholics, and at peace with the United States. The Cœurs d'Alènes, the Chaudières, and some other tribes of that region, are also Catholics, and the United States have no better friends than these Indians.

"The mission of the celebrated Father De Smet is simply to confirm the friendly Indians in their good dispositions, and to use his influence to bring the others to terms of peace. This truly apostolic man has passed more than a quarter of a century among these savages, sharing their poverty, their fatigues, their defeats, and their wandering and wretched life. It is now more than thirty-seven years since Father De Smet, then a young missionary, abandoned the noble mansion of his fathers to obey the interior call of God, who destined him to be the patriarch and apostle of the poor Indians of the United States. Last Monday, his eye as bright and his step as firm as ever, this great and good man took passage on the Isthmus steamer, in company with General Harney, in the humble capacity of chaplain."

Rev. Father N. Congiato, Oregon missionary, writes from Portland on the 29th of November, 1858:

"As you see, I am not dead yet, as was believed by many in Oregon. I reached Portland some three or four days ago, after an absence of about three or four months. I was on my way to San Francisco, but was obliged to change my mind, and pass the winter in Oregon. Early in spring I shall leave again for the Rocky Mountains. My journey, though very full of dangers, has been more happy than I expected. I went as far as the Missouri River, and made about four thousand miles. When I consider the poor condition of my health, the roughness of the country through



which I travelled, the many privations to which one who travels in a wild country like this is subjected, I am astonished at myself; and the four thousand miles' ride, through mountains, woods, plains, rivers, and deserts, appears to me like a dream rather than a reality. It is evident that Almighty God assisted me in a very particular manner, through the prayers of my friends. Thank God, I have been very successful, too, in the object of my journey; and besides several other good things done, I have succeeded in opening a mission among the Blackfeet Indians. At Walla-Walla I had the pleasure of meeting Rev. Father De Smet. We spent three days together. He went up to the Cœur d'Alènes. The last Indian war has done a great deal of good to the Catholic cause in this country, and the conduct of the Catholic missionaries, during the war, has dissipated a great many prejudices from the minds of many, both whites and savages. Had I the time, how many edifying and consoling things would I relate to you on the subject! I know your truly Catholic heart would rejoice at it."

Since 1844, Father Joset has been at the head of the Mission of the Sacred Heart, situated among the arid mountains, where dwell the Cœurs d'Alènes. One of these savages lately wrote a letter to the Father-General of the Society of Jesus:

"MISSION OF THE SACRED HEART, *November 1st, 1858.*

"TO THE GREAT CHIEF OF THE BLACK-ROBES:

"*Great Black-robe Chief*—I do not know you, but I know that you are the Great Chief of all the Black-robcs. I am a savage of the nation of Skoyelpies. The whites call us Chaudières. My name, in baptism, is Michael; my wife is called Mary. The Black-robcs have left my people, because they have deserted the *prayer* for whiskey and gambling. It is not our fault, Black-robe, but that of the whites who have come to our country for gold. Before the whites came, we were good and happy, and we loved the Great Spirit, whom your children, the Black-robcs, taught us to know. That time has passed away. I and my wife have left our country to follow the Black-robcs. We know the prayer (Christian doctrine) well. The Black-robe Joset has taught us to read and write; he has also taught me French. I have also learned to sing, and I have determined, and my wife with me, to consecrate our

selves to the spiritual and temporal good of our nation, under the control of the Black-robcs. I write you this letter, great Black-robc Chief, to beg you to send to our country a greater number of Black-robcs. All the red men love them and wish to have them, that they may learn the prayer and to know the Great Spirit. I pray you, then, by our Saviour, whom you love a great deal, and by our Blessed Mother Mary, who is very dear to your heart, to have pity on us poor red men. We are poor and ignorant, but our souls are as precious as those of the whites. Jesus Christ died for us also. Your heart is large and good, great Black-robc Chief, and I do not doubt that my wish, which is the wish of all the red men, will be heard. The Black-robc Congiato, Great Chief of the Black-robcs of my country, will send you my letter. He goes to the land of the Spaniards, and will return in five moons. I hope, great Black-robc Chief, that you will send many Black-robcs with him. The hearts of your red children will then be very happy. I will pray to the Great Spirit to touch your heart.

"I bid you good-by, Great Chief of all the Black-robcs.

"Your child in Jesus Christ,

"MICHAEL, Skoyelpy Chief."

What patience, perseverance, and devotion were necessary to obtain such results from a savage! But we must not forget that Almighty God loves to bless the labors of his servants, strengthening them with the assistance of His grace, and sometimes with striking marks of His favor. A great number of Germans annually emigrate to the United States, to seek an honest competency by their talents and industry. A Jesuit Father, of their own nation, has devoted himself to their care, with a zeal and a charity that have gained him, in that country, the name of Apostle of the Germans. Father Weninger is known and revered throughout all North America.\*

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\* Rev. Francis Xavier Weninger, born of a noble family, in Styria, in 1805, was ordained in 1828, and entered the Society of Jesus, at Gratz, in 1832. He is the author of many works—musical, literary, catechetical, polemical and ascetical. Many of these have obtained a wide circulation, and have been productive of great good. In 1848,

In 1853, he was giving a mission at Gutemberg, in the State of Iowa. He closed the exercises, as is his custom, by planting a large cross. At the moment of its erection, a Protestant lady who attended the ceremony, through curiosity, exclaimed, "Look! look!" Every one turned in the direction to which she pointed, and all were struck with astonishment and admiration. The sky was perfectly serene and clear, and on its pure blue was seen a large white cross, most distinctly traced, and of surprising regularity. The spectators continued to gaze upon this apparition as long as it was visible, which was until the mission cross was planted, about a quarter of an hour. In 1856, while the missionary was praying, on the steamer which bore him to Minnesota, the same prodigy was renewed. In 1858, the *Freeman's Journal*, of New York, published the following letter:

"GRAND RAPIDS, *September 12th*, 1858.

"Rev. F. X. Weninger, having closed the mission which he had been giving at Detroit, in the churches of St. Joseph and the Assumption, kindly consented to give one at Grand Rapids. Three German parishes united to participate in these holy exercises.

"Such was their earnestness, that many came from great distances. The local press thought it not unworthy of their attention, when they saw Germans coming to Grand Rapids from towns sixty miles off. The Bishop of Detroit honored us with his presence, on the occasion of the planting of the mission cross. On the 6th of September, after having finished the exercises, Father Weninger started for Alpine, where he was also to erect a cross, and hear the confessions of those who had not been able to attend at Grand Rapids. On this occasion an extraordinary event occurred. The cross had just been blessed, and was on the point of being elevated, when one appeared in the heavens, drawn on the blue sky—large, white, distinct, and surrounded by a crown of

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he came to America, and has been engaged ever since that time in giving missions to his countrymen, which have proved as fruitful as they are laborious.—TR.

light clouds. It disappeared so soon as the mission cross had been planted. The whole concourse of people present contemplated, in profound astonishment, this wonderful apparition, and the least credulous were heard to say, 'This is supernatural!'

"Of course, I know that there will be some critics who will attempt to explain this event according to natural laws. To these I say that it was a large white cross, regularly traced, with perfect branches, and appearing in the midst of a blue sky. If this phenomenon be purely natural, why is it seen only in similar solemnities? Why at the planting of a mission cross, in presence of so many witnesses? And why should this be reproduced for the third time, now, in the five years that F. Weninger has been among us?

"The apparition was seen at two o'clock P. M., the eve of the Nativity of the Blessed Virgin Mary. M. MARKO,

"Curate of the German Parish at Grand Rapids."

Father Weninger has rendered, and continues still to render, great services to the Church. He it is who brought to a happy close the schism which, for so many years, had made the parish of St. Louis, Buffalo, a scandal to the faithful. Other religious orders, besides his own, yield him their esteem, and seek to profit by his holy teachings, in retreats, which they perform under his direction. A Benedictine wrote to the *Freeman's Journal*:

"ABBAY OF ST. VINCENT, PENN., *September 18th, 1858.*

"Yesterday the election of an Abbot for our monastery took place, and I am happy to inform you that the former worthy and venerable Abbot, Right Rev. Boniface Wimmer, has been re-elected almost unanimously. He is now our Abbot, *ad dies vitæ*. The number of voting priests, and clerics in sacred orders, has been forty-three, all of whom had previously made a spiritual retreat, under the direction of Rev. F. X. Weninger, S. J., the celebrated missionary and apostle of the Germans of this country. I can not omit to express publicly our most hearty thanks to him for his kindness."

On the 12th of October, 1858, the *Inquirer*, a journal published at Grand Rapids, announced another victory

of Divine Grace, in consequence of the prodigy at Alpine :

"Last Sunday, at eleven o'clock, Mr. Jacob Schneider, of Alpine, was received, at West Side, into the communion of the Catholic Church. He was one of the three hundred persons mentioned by the Rev. M. Marko, as having been a witness to the apparition of a cross in the heavens, at the moment that one was being erected at Alpine. This miracle was the cause of Mr. Schneider's conversion from the Lutheran Church, of which he had formerly been a member."

Such facts speak for themselves.

On Sunday, the 12th of December of the same year, the Archbishop of New York preached in his cathedral in favor of the American Seminary lately founded at Rome. The collection was such as the occasion required, perhaps lessened by the fact that in the evening the celebrated Father Larkin, whom all loved and esteemed, was to preach, at St. James, in behalf of the free schools of that parish. On such a subject the Jesuit Father would be eloquent, and the place was crowded, at an early hour, by an audience prepared to be as generous to the object of the lecture, as they were certain they would be charmed by their favorite lecturer. When the time for the sermon had come, the Archbishop appeared in the pulpit, with a countenance that betrayed his emotion, and the people, alarmed and anxious, waited eagerly for some word of explanation. He had scarcely commenced, when the audience seemed thunder-struck—one moment more, and tears were seen to flow, and sobs were heard from all sides. The venerable prelate was himself deeply moved; for he, too, had felt the blow which he came to announce. On Saturday, December 11th, Father John Larkin had been in the confessional during the whole afternoon. At seven o'clock, he withdrew to take some refreshment, intending to return and resume his

labors until a late hour of the night, as was his custom. One of the Fathers noticed something unusual in his appearance, and asked him if he felt unwell. Father Larkin stretched out his hand, and saying, with a firm voice, "It is all over now," fell into his companion's arms, and in a few hours expired.

The sanctity of Father Larkin was not less than his learning and eloquence, and his loss was deeply felt, not only in the United States, but, also, in England and Ireland, in which last country he had spent three years as Visitor, an office second only to that of the General of the Society. From 1854 to 1857, he had preached retreats in the largest cities of Great Britain, and had been loved and admired wherever he had gone. On returning to New York, he had resumed his ordinary labors with increased success. The loss for that city, especially, was immense; but the gain for him, who had done so much good, must be, indeed, great.

Not long afterward, California lost one of her most zealous missionaries, in the death of Father Peter de Vos, who was born in Belgium, 1797, and entered the Society of Jesus, 1828. The *New York Freeman's Journal* thus speaks of this deplorable loss :

"He was always a man of lively faith, sincere piety, and indefatigable zeal. The cities of Ghent, Alost, and other places where he has lived, will not soon forget the edifying life of this fervent religious. When, after long solicitation, he obtained, at last, permission to go to America to preach the Gospel to the Indians, in whose salvation he was so much interested, his health was so feeble, and he had so frequently spat blood, that it was feared he would die on the way. But Father De Vos relied on Providence, which preserved him for yet twenty years more, in the midst of the most fatiguing labors.

"He spent many years in the ministry in Louisiana and Missouri. He had also been Master of Novices in the novitiate at Florissant. In 1843, his ardent desire was granted, and he was

permitted to set out for the Rocky Mountains, to which the celebrated Father De Smet had, some years previously, opened the road. The life of a Jesuit missionary among the Indian tribes, none but the missionary himself can understand. The dangers, the privations, the labors undergone by Father De Vos, during the eight years which he passed among the Flat-heads, or in the valley of the Willamette, are only known to his brethren, and to the Divine Master, from whom he is now receiving his reward."

At Buffalo, Father Ryder, one of the most distinguished preachers in the United States, and very popular, set the example, which was followed by the Catholics of St. Louis, of manifestations in behalf of the menaced temporalities of the Holy Father. His example found many imitators in New Orleans and other places. In 1860, Father Ryder died, to the great and lasting sorrow of so many who had known and loved him. But, as we have seen, the ranks close up very quickly in the valiant army of the Society of Jesus.

We shall not record all those whom that society has lately added to her long list of martyrs, in the recent massacres of Syria. It is well known that in the single town of Saïda, twenty Jesuits were found among the killed. In China, martyr succeeds to martyr, and the zeal of the survivors gleams and burns the more brightly and steadily. France alone has given seven hundred Jesuits to the foreign missions. Those whom Italy has banished, in order to confiscate their property, and thereby, also, to attack the Papacy, have carried their zeal to Infidel nations, or have gone to reinforce their brethren whom death has taken away, or labor exhausted. The Jesuit never remains idle. Italy rejects them, but the Argentine Republic calls for them, the gates of China are open for them, the island of Madagascar receives them with gratitude, and Japan will not long refuse them admission into a country over which the society may be



said to have acquired inalienable rights, by the blood which she there so prodigally poured forth. As for the governments which owe their existence to the principles of Red Republican revolutions, the Gospel is a worn-out code, and the simplest thing is to put an end to its propagation. Accordingly, their first cry generally is, "Down with the Jesuits! Away with the Jesuits!" For three hundred years the society has heard this "*groan from the bottomless pit*," and for three centuries has pursued her course, and fought the good fight with the same valor, fortitude, and heroism.

For three centuries, Protestantism has pursued, with its hatred, the Society of Jesus, at the same time that it was forced to recognize their zeal, their science, their sublime self-renunciation. It envies us that band of heroes which numbers on its rolls eight hundred martyrs, who have given their blood in defense of the Church, or of the Society of Jesus; and other two thousand, at least, who have sacrificed their lives, in public calamities, to the service of their neighbor.

This illustrious society has given to the world, to the Church, to Heaven, St. Ignatius de Loyola, its founder; St. Francis Xavier, the Apostle of the Indies; St. Francis Borgia, St. John Francis Regis, Apostle of the Velay and Vivarais; St. Francis de Hieronimo, Apostle of Naples; St. Aloysius Gonzaga, and St. Stanislaus Kostka. She also counts three martyrs of Japan, canonized on the 8th day of June, 1862—Paul Miki, John de Gotto, and James Kisaï. The Church has solemnly proclaimed Blessed, Alphonsus Rodriguez, Peter Claver, Andrew Bobola, John de Britto, Peter Canisius, Father Ignatius Azevedo, and his thirty-nine companions, martyred on their journey to Brazil. Several others of the society have been declared Venerable; that is, the heroism of their virtues, or of their martyrdom, has been proved on such evidence, that

the Congregation of Rites declares that the process of their canonization may be pursued. Among those martyrs who have been thus declared Venerable, are Rudolph Aquaviva and his four companions. Among those who were not martyrs, we find Joseph Anchieta, Bernardin Réalin, Louis du Pont, John Berchmans. Many others were presented, but the suppression of the society suspended the investigation for more than half a century. Among these are Gonsalvo Sylveira, Diego de Sanvittores, Charles Spinola, Mastrilli, Vieira, Pongratz, Groclezki, Bellarmine, Vincent Caraffa, Louis de Lanuza, Andrew Oviedo, John de Allosa, Castillo, Padial, Luzaghi, Baldinucci, and Joseph Pignatelli.

This holy chain, reaching from the present even to the first days of its existence, would seem to prove that the Society of Jesus has always remained such as it was in its birth, preserving the spirit of its founder in all its purity and vigor.

## The Existing Missions of the Society of Jesus.\*

THE work of foreign missions, in which the Gospel was propagated, and new Christianities founded in Infidel countries, is one of the most striking triumphs of the Society of Jesus. To this object it had consecrated its members by a special vow; it had devoted to it a zeal and a courage which outstripped encomiums; the whole world had become its field of labor; eight hundred missionaries had fertilized that field with their blood; more than three thousand toiled therein, and every-where the success was marvellous, the recompense worthy of their sacrifice and devotion.

But the limits of this little work forbid us to expose, in all its vastness, the plan on which those missions were carried on. We wish here to satisfy those who may ask what the society may have retained of all that which their former fathers held. More than one cause occurs to make that succession limited and humble.

The ancient missionaries had the advantage of an open field, fresh and unlimited. They worked freely and without restraint; their zeal could satisfy itself; their genius could devise the most stupendous plans, found states, organize, and create almost at will. The case is vastly different in the present time, but the principle of action is the same.

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\* We do not follow the author closely in this last part, having combined, with much that is his, matter that we have derived from the *Etudes Historiques*, published at Paris, by Fathers of the society, which, in its October number of 1862, gives an account of the actual state of the missions.—TR.

In Europe the society is divided into *provinces*; that is, into local circumscriptions, like the dioceses of the Church. Each province comprises a number of houses or residences, governed by local superiors, subordinate to the *provincials*, who are under the immediate control of the Father-General at Rome.

The different missions with which the society is charged in America, Asia, and Africa are too widely separated, the one from the other, to be easily grouped around a common centre, so as to form provinces, as in Europe. Such countries, moreover, generally contribute but little to the support of the missionaries, and furnish but few subjects for the priesthood; hence they are generally attached to some province in Europe for what concerns their government, and the ordinary assistance of which they stand in need. In America, however, two provinces have been formed out of what were formerly only missions—Maryland and Missouri. In Europe, on the other hand, there are some countries where schism, heresy, or Islamism have prevented the establishment of any thing but missions.

The old society sometimes accepted the episcopacy in those missions where the honor and dignity were little and the labor great. The present society, following its example, has accepted seven bishoprics or vicariates-apostolic: Right Rev. Steins, V. A., of Bombay; Right Rev. Canoz, of Madura; Right Rev. Borgniet, of Nankin; Right Rev. Languillat, of East Tehé-li; Right Rev. Duperron, of Jamaica; Right Rev. Etheridge, of British Guiana, and Right Rev. Miège, of Kansas. Besides these, are two prefects-apostolic, Rev. F. Jouen and F. Finaz, who have not received episcopal consecration.

The Province of Paris sends missionaries to China, Canada, the United States of North America, and to French Guiana. In these missions it has, in all, 261 missionaries.

The Province of Lyons is charged with the missions of

Algiers, in Africa; Syria, in Asia; and of New Orleans, in America. It has, in those missions, 223 missionaries.

The Province of Toulouse devotes itself to the missions of Madura, Bourbon, and Madagascar, where it has 236 missionaries.

The Province of Spain has missions at Fernando Po, in Africa; at the Antilles, Guatemala, Honduras, Chili, Brazil, and La Plata—264 missionaries.

The Province of Germany has charge of the rising mission at Bombay—32 missionaries.

The Province of England, besides serving Scotland, has missions at Guiana and Jamaica, in charge of 35 missionaries.

The Province of Turin cultivates California and Oregon, where it has 62 missionaries.

The Province of Belgium conducts the new mission at Calcutta, where it has opened a college—15 missionaries.

The Province of Austria has commenced a college in Australia, occupying 9 missionaries.

The Province of Venice supplies the European missions of Dalmatia, Illyria, and Albania—36 missionaries.

The Province of Sicily has 15 missionaries in the islands of the Archipelago.

The Province of Holland has two Fathers in the Dutch colony of Java.

The American Province of Maryland has about 302 subjects, and that of Missouri, 215.

According to these statistics, the society has 1,607 members consecrated to missionary labor.





























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